

A DIGEST  
OF THE  
RULES AND REGULATIONS  
OF THE PEOPLE DENOMINATED  
BIBLE CHRISTIANS,

COMPRISING

AN EXPLANATION OF THE DUTIES OF OFFICIAL CHARACTERS, A DESCRIPTION OF THE CONSTITUTION AND JURISDICTION OF THE VARIOUS OFFICIAL MEETINGS ; TOGETHER WITH A COMPENDIUM OF DOCTRINE, ORDER OF ADMINISTRATION OF THE SACRAMENTS, FORMULARIES, RULES OF ORDER  
ORDER OF BUSINESS, &c., &c., &c.,

AS USED BY THE DENOMINATION.

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## INTRODUCTION.

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The Bible Christian Denomination originated in the providence of God, Oct. 29, 1815, in England, in connection with the labors of William O'Bryan, a Methodist Local Preacher. The religious community for whose guidance and government the following Digest of rules and regulations has been compiled, is a branch of the above denomination existing, under an affiliated Conference, in Canada.

The adoption of the name Bible Christian arose, partly, because in our early days we were so called by others, and was ultimately chosen from a desire to avoid being designated by the name of any man, however useful or eminent. The Denomination is essentially Methodist in doctrine, and is liberal in Church government—the laity and ministers having equal rights in all Church Courts. In the year 1831, in compliance with the urgent request of friends who had emigrated to North America, two missionaries were sent out, viz: John Hicks Eyon, to Canada West, and Francis Metherall, to Prince Edward Island. Subsequently, Missions were opened in the States of Wisconsin and Ohio; and so prosperous were these Missions, that, in 1854, it was deemed advisable to form a Canadian Conference, which now embraces within its jurisdiction, the whole of our work on this Continent. At the Conference of 1876, our self-sustaining Circuits numbered 25; Missions, 30; Itinerant Preachers, 84; Local Preachers, 199; Churches, 177; value of Church property, \$360,846 26; Members, 6,943; Teachers, 1,261; S. S. Scholars, 9,393.



# A DIGEST OF RULES AND REGULATIONS.

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## SOCIETIES.

A Society consists of all those persons at or near each church or preaching-place, whose names are enrolled as members, and who meet together for Christian communion in one or more classes. Each member receives a ticket as a certificate of membership, which ticket is renewed quarterly, and should a member remove to another circuit, or emigrate to distant lands, application should be made to the pastor of the church for a removal card, or letter of standing. Each Society has an officer denominated the Steward.

## CLASSES.

When a Society becomes too numerous to meet together conveniently, it is usual to divide it into Classes, which meet at such times and places as are approved by the Elders' Meeting. It is advisable that, in general, each Class should not contain more than twenty members, and not less than ten. Each Class meets once a-week; and one of the number, elected to that office, is denominated its Leader.

## CIRCUITS.

A Circuit embraces a variable number of Societies and places of worship, put in charge of one pastor, and from one of its places, or an adjacent town, it derives its name. Circuits, not self-sustaining, are called Mission Circuits, which, on becoming

self-sustaining, are placed in order of seniority above the missions, in their respective Districts. Each Circuit has two stewards.

#### DISTRICTS.

A District comprises any number of Circuits not exceeding eight, the precise number being determined by each Annual Conference, and indicated on the Preachers' List of Stations. Its name is taken from one of the Circuits, or a contiguous town.

#### LEADERS.

The Leaders' duties are :—1. To meet those committed to his care weekly—such meeting should not extend beyond one hour ; enquire into their religious experiences, and briefly encourage them to forget “ the things that are behind,” to reach forward, and “ press toward the mark for the prize of their high calling of God in Christ Jesus ;” to “ comfort the feeble-minded, support the weak, and be patient toward all.” Phil. ii. 13, 14 ; 1 Thes. v. 14.

2. To visit those who may be absent, and enquire into the cause of their absence ; to visit those who are sick ; and in every case affectionately and faithfully to counsel, admonish, advise, reprove, or console, as their state and circumstances may require. In cases where a Leader cannot find time to visit absentees himself, and where there is no Associated Leader appointed, he may select a suitable person, or a small committee from his class to do so.

3. To attend the Elders' Meeting, and there present his class-book for inspection ; give an account of the sick and absent members ; furnish all necessary information respecting his charge ; and unite with the other members of the Elders' Meeting in settling all cases which it may be their province to determine.

4. When there is no Elders' Meeting, he must present his class-book to the preacher, and advise with him respecting the spiritual welfare of his charge.

5. To converse with, counsel, and encourage any that may

be under serious impressions, and invite them to attend the Class-Meeting.

Leaders neglecting their duties should be admonished, and if they do not amend, other persons must be appointed in their stead.

#### FINANCE STEWARDS.

Their duties are :—1. To ascertain what each member or adherent (at their respective places of worship) is willing to contribute for the support of the Gospel ; and (2) collect it in time for the Elders' Meeting, and then and there hand in the amount to the Society Steward ; and further to assist in the transaction of the business of said meeting.

#### SOCIETY STEWARDS.

The regularity, order and general decorum of a Society depend greatly upon the diligent discharge of the Steward's important duties, which are :—

1. To make and receive the public collections, and also to receive all moneys collected by the Finance Steward or Stewards, according to the instructions of the Elders' Meeting, to see that the Preachers are provided with board and lodgings, where necessary ; to see that the church or place of worship be kept clean, opened in due time, and properly lighted ; to provide all requisites for Love Feasts, Baptisms, and the Lord's Supper ; keep a regular account of all moneys received and paid in behalf of the Society ; pay the balance to the Circuit Stewards at the Quarterly Meetings ; and present the book for signature, if his accounts be approved.

2. To attend the Elders' Meeting, present his book containing a statement of all his receipts and disbursements in behalf of the Society, for examination, and assist the Elders in settling all cases brought before them.

3. Where there is no Elders' Meeting, he must present a statement of his accounts to the Preacher, and advise with him and the Leader on all cases concerning the welfare of the Society.



4. To see that all notices for collections, meetings, &c., be given to the Preacher, in writing, to be published.

#### CHURCH STEWARD.

A Church Steward is a person chosen by the Elders' Meeting to manage the affairs of a rented church. His duties are to rent the seats, receive the seat rents, and pay the rent of the church ; to keep a regular account of receipts and disbursements, attend the Elders' Meeting, present his accounts for examination, and hand over to the Pastor the receipts for money paid—to be deposited in the Circuit box.

#### TRUSTEE STEWARD.

A Trustee Steward or Treasurer, is a person chosen by the Trustees to manage the affairs of a church held in trust for the Connection. His duties are :—To superintend the letting of the seats ; to receive the rents from the seatholders, or such person or persons as the Trustees may appoint to collect them, and make all collections appointed for the benefit of the Trust Fund ; to disburse the same according to the instructions of the Trustees, and keep a regular account of receipts and disbursements, which shall be open at all times to the inspection of a majority of the Trustees. The book must be presented at the Annual meeting of the Trustees, that the accounts may be audited.

#### CIRCUIT STEWARDS.

Each Circuit has two Stewards, whose duties are, in accordance with the instructions of their quarterly meetings :—

1. To see a house and furniture provided for each married Itinerant Preacher in the circuit, and suitable board and lodgings provided for the single preachers.

2. To visit the Preacher's residence, and examine the furniture before the fourth quarterly meeting of each year, and to report its condition to the said quarterly meeting ; also to lay before said meeting a statement of any furniture necessary to

the comfort of the Preacher and his family, and to assist the newly-appointed Preacher in examining the furniture.

3. To attend the Quarterly Meetings, and receive of the Society Stewards all moneys which they may have received from their respective societies and congregations, and disburse the same according to the financial regulations of the Connexion; also to sign Society Stewards' books, and all official documents.

4. To attend the Annual District Meeting as Representatives of the Circuit to that meeting, when appointed to do so by their respective Quarterly Meetings; and to attend the Conference as the Representatives of the District to that assembly, when appointed to do so by the District Meeting.

Should a Circuit Steward at any time be unwilling or unable to attend the District Meeting and Conference as a Representative, if appointed to do so, the Quarterly Meeting is empowered to elect another person to supersede him in office, or to authorize the second Steward to attend, provided the first appointed prove unable to do so.

#### REPRESENTATIVES OF STATIONS.

Each Circuit or Mission Quarterly Meeting shall have the privilege of sending from its fourth gathering to each and every Annual District Meeting within the bounds of which it is included, the two Circuit Stewards, as members thereof, provided there are two Preachers on the station; but if only one Preacher, then only one Steward can be sent. The duties of Representatives are:—

1. To attend the District Meeting and assist in the examination of all the accounts brought before that meeting.

2. In unison with their Pastor, to see that all matters concerning the Circuit are duly brought before that meeting, and properly represented therein.

3. To attend the Conference as the Representatives of the District, if appointed so to do.

4. To determine which among the District Representatives shall represent the District as a member of the Committees.

## REPRESENTATIVES FROM DISTRICTS.

The duties of Representatives from Districts are :—To attend the Conference and assist in dispatching all the business laid before it, and, in conjunction with the Superintendent of their District, to see that its affairs are properly represented before the Conference.

The Representative of a District, who is to be chosen by his brethren as such, shall attend the Annual Meeting of the Connexional, Stationing, Missionary, and Book Committees, as a member thereof.

## LOCAL PREACHERS.

In each Circuit such persons as feel persuaded that it is their duty to call sinners to repentance, but are not given wholly to the work of the ministry, are denominated Local Preachers. Their duties are :—

1. To co-operate with the Itinerant Preachers in forwarding the work of God, and to preach in their appointments as they appear on the Circuit Plan (or get them supplied by other accredited persons), and assist in holding prayer meetings.

2. To attend the Elders', Preachers', and Quarterly Meetings, and aid in the despatch of business thereto belonging.

## ITINERANT PREACHERS.

Each Circuit has one or more Itinerant Preachers stationed on it by the Annual Conference ; when only one is stationed on a Circuit, he is the Pastor ; but when more than one are stationed, the Pastor's name is the first on the list of stations, and his colleague or colleagues are considered as Assistant Pastors. Brethren who have filled the office of Pastors are again sometimes appointed as Assistant Pastors ; and such appointment is not proof of incompetency, as a variety of circumstances may occur to render such an arrangement necessary. The Itinerant Preachers are wholly given up to the work of the ministry, preaching, and administering the Sacraments. They usually preach twice or thrice on the Sabbath, and on the week evenings preach, teach classes, hold prayer meetings, and

preside at Bible or mutual improvement classes, as may be arranged for on their respective stations.

The duties of the Itinerants are :—

1. To “preach the word ;”—to “be instant in season, out of season ;”—to “reprove, rebuke, exhort, with all long-suffering and doctrine ;”—to teach “publicly and from house to house, repentance toward God, and faith toward our Lord Jesus Christ.” To visit the sick, and to endeavour by all means to save some ; and to administer suitable spiritual instruction to all, as they have opportunity.

2. They are requested to preach in the open air as often as practicable, because many are perishing for lack of knowledge, who attend no place of religious worship.

The duties of a Pastor are :—

1. To appoint the times and places of preaching in unison with the decision of the Preachers’ Meeting ; also to appoint the Sacraments, the Love-feasts, the renewal of Tickets, and the usual collections ; the Elders’, the Preachers’, and Quarterly Meetings, and other ordinary and extraordinary meetings, always taking care to consult the wishes of persons, societies, and meetings concerned in such appointments.

2. To preside at Elders’ and Preachers’ meetings, and see that all the business of those meetings is regularly gone through, or appoint suitable persons to preside in his stead. Also to preside at Quarterly Meetings, unless the Superintendent of the District attends, in which case he presides. Whoever presides, it is his duty to see that all business is brought forward regularly, at every Quarterly Meeting.

3. To attend when practicable the meetings of the Committee and Teachers of Sunday Schools, inspect their financial affairs, and advise them on the general management of those important institutions, so as to render them as efficient as possible.

4. To supply the Circuit with the Magazines, Hymn Books and other publications sold by the Book Committee.

5. To preside at Trustee Meetings, and advise with the Trustees on the best method of managing their affairs and im-

proving the trust property, consistent with the spread of pure Christianity, and in harmony with our *general* church regulations.

6 To see that his colleagues attend to their several duties as Assistant Pastors ; that those on trial are using all proper means for their advancement in Christian experience, and the improvement of their minds in theology, and such branches of general knowledge as are likely to be useful to them in their work ; and be prepared to report thereon to the Annual District Meeting. Also to give necessary instruction and encouragement to persons likely to become candidates for the Itinerant Ministry.

7. If labouring on a Mission station, to keep a journal of his labours, and report quarterly to the Missionary Secretary, the number of week-night meetings he has held, distinguishing between preaching meetings, prayer-meetings and bible-classes. He must forego the giving up of any appointment on his station without the consent of his District Superintendent, extend his field of labour into the regions beyond, as opportunity offers, and labour in every possible way for the glory of God.

8. To prepare, in conjunction with his colleagues, a report of the state of his Circuit, to be laid before the Fourth Quarterly Meeting for their approval (or amendment as the case may be) and adoption ; and to forward it to the Superintendent of the District, to be laid before the District Meeting. The Pastors on Mission stations must also forward a copy of said report to the Missionary Secretary.

9. To forward to the Secretary of the Missionary Society on or before the 1st of May in each year, a correct statement of the Missionary accounts for his Circuit, as they will have to be printed in the report.

10. To forward to the District Superintendent his Annual Schedule properly filled up, immediately after the Fourth Quarterly Meeting.

11. Any Pastor omitting to send in his accounts within the time required in the discipline, shall be subject to a fine of \$1 for each such omission.

12. To see that the Annual Address of the Conference and all other documents issued for that purpose be read to the Societies, or circulated among them ; or laid before official meetings pursuant to the instructions given.

13. To see that the business of official meetings and the affairs of the Circuit generally are done "decently and in order."

14. To take the Circuit Book to the District Meeting for inspection.

15. The Pastor of each Station receiving a grant from the Missionary Society, must forward to the Secretary of that Institution immediately after the Fourth Quarterly Meeting, the request of that meeting respecting a grant for the ensuing year, accompanied with a statement of the total receipts and particulars of the disbursements for the year then closed.

16. To keep a roll of the members of each society, see to its careful revision, and, with a view to prevent unworthy members being returned to Conference, strike off the names of all who do not evince a desire to live as becometh the gospel ; this to be done through the Elders' meeting, or, if there be none, after consulting with the Leader. And further, should any Elders' Meeting refuse to drop the name of any member guilty of immoral conduct, or habitual neglect of the means of grace, it shall be the province of the Pastor to withhold his ticket of membership, appealing to his Quarterly Meeting, whose decision shall be final.

17. When changing stations, to remain on his old Circuit two Sabbaths after Conference, and be in his new station by the third, if a married man ; but if single, to preach on his old Circuit one Sabbath after Conference, and be in his new station by the Sabbath following. (2.) To leave a complete list of members, subscribers to the *B. C. Magazine Observer*, and other Connexional periodicals, together with any other information that may be deemed useful, for the guidance of the incoming Pastor.

N. B.—The other Itinerant Preachers must assist their Pastor on all proper occasions, and attend to his directions and appointments ; or they will be liable to be called to account for their neglect in this particular at a District Meeting.

## SUPERNUMERARIES.

Itinerant Preachers in a delicate state of health, who cannot take regular work, are appointed to Circuits as Supernumeraries. It is their duty to afford all the help they can to the other preachers in their respective Circuits, and to promote the spread of the Gospel as far as practicable; and they are entitled to receive what support they need, so long as their conduct is satisfactory to the Quarterly and District Meetings, and the Conference. When their health permits, they are stationed again as regular Itinerant Preachers. If, through age, they be unequal to full work, and yet, from their capabilities for usefulness, it shall be undesirable to superannuate them, they shall receive appointments to suitable spheres of labour; and the stations to which they shall be appointed, shall find them house and furniture, and pay them \$200 per annum for their labour.

## SUPERANNUATED PREACHERS.

When the Conference judges proper, it declares a Preacher to be Superannuated; and from that time he becomes a claimant on the Preachers' Annuitant Society, if he be a member thereof.

Superannuated Preachers are expected—

1. To reside under the supervision of some Pastor, and regularly meet in class. They are still considered in Full Connexion, and therefore eligible to be members of the District Meeting and Conference.
2. They must be subject to an inquiry at the Annual Meeting of the District in which they reside, and produce a certificate from a medical practitioner respecting the state of their health, whenever such certificate shall be called for by the President of the Conference.
3. Should any superannuated brother reside beyond the bounds of the Denomination, he must forward annually to Conference, from some competent person, a certificate as to moral character and health.
4. When agreeable to themselves and to the Circuits, (if

thereby the number of Travelling Preachers will be lessened), they may be appointed by the Stationing Committee and Conference to a Circuit, and be remunerated in proportion to the labour they perform. Such remuneration, including their allowance from the Preachers' Fund, not to exceed in any case the salary they would have received if engaged in the regular work.

5. They shall receive, at the first Quarterly Meeting after they are superannuated, their full quarter's salary, from either the Contingent or Mission Fund.

6. Should they wish to marry, they must obtain the consent of the Conference, in the same way as those Preachers who are regularly engaged in the work of the ministry among us.

7. If they marry, their wives and families will receive no support from any Connexional Fund.

#### ITINERANT FEMALE PREACHERS.

We believe that God, in certain instances, calls women as well as men to publish salvation to their fellow-sinners; seeing that, in many cases, the Almighty has sealed their ministrations by the conversion of souls. The Conference (regarding the following Scriptures as sanctioning it:—Joel ii. 28, 29; Acts ii. 17, 18, and xxi. 9; 1 Cor. xi. 5, 6), holds itself ready to enter into special arrangements with any sister of unquestionable piety and acceptable talents, who may believe herself called of God to engage in this work.

#### SUPERINTENDENTS OF DISTRICTS.

The duties of a Superintendent of a District are:—

1. To attend each Quarterly Meeting in his District, if he judge proper, and preside at those meetings.

2. To call a Special District Meeting, when necessary, and proceed according to the rules under that head; and also to attend any other District Meeting, when called upon to do so by a person duly authorized to convene such meeting.

3. To appoint the time and place for assembling



District Meeting ; arrange for the religious services to be held in connection therewith, and give notice to the brethren who are to take part therein at least one week before the time of meeting.

4. In case of the death of any ministerial brother, to write any minister or lay friends acquainted with the deceased, for information to enable him to prepare a brief memoir of his experience, character and labours, for the approval of Conference, with a view to its insertion in the printed minutes.

5. To preside at District Meetings, and see that the business is regularly attended to ; and to take custody of Probationers' Certificates, and all other documents to be presented to the Conference ; and to appoint the time and meet all Probationers prior to the commencement of the Business Meeting ; superintend their examination, and forward result to the Secretary of the General Examining Committee.

6. To transmit, immediately after the District Meeting, the returns required by the Secretaries of the several departments, according to the schedules furnished for that purpose, also to the Secretary of Conference, and Pastor of Station in which Conference is held, the names of all persons, both Preachers and Representatives, authorized to attend the Conference.

7. To attend the preparatory Committee Meetings and Conference, according to the appointments on the Minutes, and produce his District Book.

8. The District Superintendent for the past year has to inform the Preachers on his District, so soon as the stations are finally arranged, of their appointments ; and likewise communicate to the parties concerned, in his District, all decisions of Conference having reference to them.

#### PRESIDENT OF THE CONFERENCE.

It is the duty of the President of the Conference to preside at its Annual Assembly ; to see that all the business is duly transacted ; that all the proceedings are orderly ; that the Minutes of the Conference are regularly entered on the Journals, and officially sign them on behalf of the Conference.

In the intervals between the Conferences, it is his duty :—

1. To see that the matter for the printed Minutes is extracted from the Conference Journal, and, with the assistance of the Secretary, to see that the said extracts are correctly printed.

2. To take custody of the duplicate Journals of the Conference, and issue all orders to the persons concerned for carrying the decisions of the Conference into effect, in all cases not connected with the printed Minutes.

3. To enter on the list of reserve the name of every candidate for the Itinerant Ministry regularly recommended by his Quarterly Meeting.

4. To preside at Special District Meetings, when officially requested, and endeavour to see that justice is done to all parties.

5. To conduct all the affairs of the Connection according to the Rules ; and in all cases, for which no special provision is made, to act according to the best of his judgment.

6. To enter all official letters on important affairs, and all appointments which he may make, in the President's Journal.

7. To notify the members of the Executive Committee of the time and place of meeting ; attend, preside, and duly sign the record of business transacted.

8. With the assistance of the Pastor of the Circuit where the Conference is to be held, to make out a plan of appointments for all public services to be conducted by persons attending the Conference during its sittings.

9. To attend the next Conference, and preside till his successor is chosen.

10. To deliver a charge to the Preachers received into full connection, and prepare the Annual Address to the Societies, to be laid before the Conference for its approval and adoption.

#### SECRETARY OF THE CONFERENCE.

The duties of the Secretary of the Conference are :—

1. To furnish the Journal and Duplicate Secretaries with copy, and superintend the preparation of copy for the printed Minutes.

2. To assist the President in getting the Minutes of Conference correctly printed.

3. To attend all Conference and Executive Committee Meetings, and make a correct record of business done.

4. To tabulate the statistics sent from the various Districts, and present them in due time to the Conference.

5. To prepare a list of all Preachers and Representatives appointed to attend Conference, to be used as a Conference Roll.

6. To draw a list of business to be brought before the Annual Assembly, culled from the various District returns, and in every way to co-operate with the President to facilitate business till his successor in office is chosen.

7. To prepare an address to the English Conference, to be laid before the Conference for its approval and adoption.

#### JOURNAL SECRETARY.

His duty is to enter in the Journals of the Conference all the copy furnished him by the Secretary for that purpose.

#### CORRESPONDING SECRETARY WITH ENGLAND.

The duty of this official is to transmit to the Foreign Secretary in England, immediately after the Conference, a list of the Preachers and their stations, the statistics of the Connexion, an abstract of the Missionary accounts, a synopsis of the business done during the Conference, together with a report of the public services, and the Address of the English Conference. He is also required to prepare for presentation to Conference an address to the Bible Christian Church in Australia, and, after its adoption, to forward it.

#### FINANCIAL SECRETARY.

His duty is (1) To scrutinize the Annual District Returns, and see that all the Connexional Funds have been collected and disbursed according to Connexional law and usage. (2.)

To draw and sign all orders upon the Treasury, according to the decisions of Committee or Conference, and retain a correct duplicate in his cheque book of all orders drawn.

### MISSIONARY SECRETARY.

The duties of the Missionary Secretary are :—

1. To receive Quarterly Reports from all the Missions, and prepare a synopsis thereof for publication in the Connexional Organ.
2. To attend all meetings of the Executive Committee, take note of all resolutions bearing upon his department, and conduct all the correspondence in connection therewith.
3. To prepare and present to the Committee and Conference, the Missionary Report, and also the resolutions for the annual Missionary Meeting, to notify those who are to speak to those resolutions or otherwise take part in said annual meeting ; to read thereat extracts from the Report and to superintend its publication.

### SABBATH SCHOOL SECRETARY.

His duties are :—To prepare and issue in due time, Schedules to all of our schools ; to receive back such Schedules, tabulate their contents, and report to Conference therefrom annually, the state of this department of our work. To offer any suggestions for the greater efficiency of our schools, and prepare any matters of general interest contained in his return for publication in the Connexional Organ.

### DISTRICT CHURCH SECRETARY.

A Church Secretary is appointed annually by the Conference, for each District, whose duty it is to receive all Church Property Documents from the Pastors, and prepare a report thereof, to be laid before the District Meeting and forwarded to the General Church Secretary. Each Pastor is required to fill his Schedule and forward to the District Secretary not later than the 1st of April.

## GENERAL CHURCH SECRETARY.

A General Church Secretary is appointed annually by the Conference, whose duty it is to receive the District Church Property Returns, from the District Secretaries, enter them in a book provided for that purpose, and report thereon to the Conference.

## OFFICIAL MEETINGS.

*Elders' Meetings.*

The Elders' Meetings are composed of the Itinerant Preachers of the Circuit, the Leaders, the Finance and Society Stewards, the Church and Trustee Steward or Treasurer of each Church, being members of Society, and all the approved Local Preachers belonging to that Society. These, if they choose, may elect other male members of the Society, of two or more years' standing, as members of the Elders' Meetings ; or two or more contiguous Societies, when small, may have one Elders' meeting for their united Societies, constituted by their several official persons, as stated above,—the Pastor or his deputy to preside.

The business of the Elders' Meeting is :—

1. To inquire of the several Leaders whether their members regularly meet in class ; whether they adorn their profession ; what progress they are making in spiritual things ; whether the sick and absent members have been visited, and whether any improvement can be made in the time and place of meeting.
2. To inquire what each has contributed to promote the preaching of the gospel, examine the Society Steward's accounts, and compare his statement with the Financial Steward's returns.
3. To investigate all charges brought against any of the members, and settle each case according to the rules. But any party who may be dissatisfied with the decision of the meeting, may appeal to the Quarterly Meeting of the Circuit, provided an intention to make such appeal be then and there signified. The decision of the Quarterly Meeting shall be final.

4. To determine, at its gathering preceding the Fourth Quarterly Meeting in each year, who shall be returned to Conference as members of Society.

5. To examine the accounts of the Church Stewards, and manage all the affairs of their respective societies, subject to the revision of the Quarterly Meeting, should any person appeal thereto.

#### QUARTERLY MEETINGS.

Quarterly Meetings are composed of all the Itinerant and approved Local Preachers in the Circuit, the two Circuit Stewards, the Society Stewards, the Class Leaders, the Finance Stewards, the Church and Trustee Stewards (being members of Society), and such other members for two years, consecutively, as the Quarterly Meeting may annually elect for that purpose. The Pastor of the Circuit must preside, or appoint a deputy, unless the Superintendent of the District be present, who then takes the presidency. When it is judged proper, a Secretary may be appointed to enter and record the transactions of the meeting, who will be considered a member of the meeting in virtue of his office.

The business of the Quarterly Meeting is—

1. To receive all moneys subscribed and collected for Circuit purposes, pay the Itinerant Preachers' salaries and allowances according to Connexional regulation, and the amount appointed by the Conference to be charged quarterly towards the Connexional Funds. It also pays house-rent, board, furniture, and travelling expenses, over which it has entire control, provided the collections which are or may be appointed by the Conference, be regularly made and forwarded to the officers authorized to receive them. When there is a surplus, the Quarterly Meeting decides to what objects, strictly Connexional, it shall be applied, such as the relief of churches or other property strictly and legally Connexional, or the payment of rent of places hired for Connexional purposes, and the conveyance of brethren otherwise unable to attend their appointments. Should a question arise as to what are strictly Connexional objects, if the parties desire it, such question may be referred for settlement to the Connexional Committee.

2. To settle all Circuit affairs, hear all appeals from the Elders' Meetings, and decide in all cases. In an intricate case the meeting may choose a committee to settle it, or the meeting may adjourn to some other day or place, then and there to be specified, for the settlement of any business that may remain undetermined.

3. To examine the accounts of any Connexional church in the Circuit, as often as they judge proper.

4. To examine the characters and abilities of candidates for the Itinerant Ministry ; and, if they are judged to be suitable for the work, to give certificates of approval.

5. To see that all the proceedings of the meeting, together with the names of the persons composing it, be then and there recorded in the Circuit Book, and signed by the person presiding, and the Circuit Stewards.

6. The Fourth Quarterly Meeting of each station receiving a grant from the Missionary Society must decide whether it is to be considered in future a self-supporting Circuit, or what amount of grant it will require for the ensuing year.

Additional business of Fourth Quarterly Meeting:—

7. To fill the Certificate of Probationers for the Ministry, and express its opinion, when it deems proper, concerning the conduct and character of the Ministers labouring on the station.

8. To consider any requests and suggestions to be sent on to Conference through the District Meeting.

9. To examine the Pastor's Report of the state of the Circuit, alter or amend it if deemed necessary, and order it to be signed by the Circuit Stewards when approved of.

10. To express, when they judge proper, their views respecting the re-appointment of their Preachers for the coming year.

11. To appoint annually, when it deems proper, one (or both, provided there be two Itinerant Preachers on the station) of its Stewards as member of the Annual District Meeting. In case only one Steward be sent, and he be unable to attend, the Quarterly Meeting has authority to appoint the second Steward to fill his place.

N.B.—The Quarterly Meeting possesses authority over all the other meetings in the Circuit, decides all Circuit business, and determines all appeals from any of the subordinate meetings. Nevertheless, each subordinate meeting is expected to settle its own affairs, when practicable.

### PREACHERS' MEETINGS.

The Preachers' Meeting is composed of all the Itinerant Preachers, and all the approved Local Preachers in the Circuit; and is usually appointed to meet once in three months. The Pastor presides, or a deputy whom he may appoint. The business of the meeting is:—

1. To inquire respecting all the Preachers on the Plan, whether their characters continue good, their doctrines sound, and their attendance to their appointments regular.
2. To determine what shall be done in the case of any Local Preacher who may be charged with having acted inconsistently.
3. To decide on the place and times of preaching.
4. To inquire, if it be thought proper, what steps any Local Preacher has taken to improve his mind; and to receive candidates as probationers.
5. To endeavour to stimulate and encourage each other to diligence, and perseverance in their "work of faith, and labour of love."

Should any one be aggrieved at any of its decisions, he may appeal to the Quarterly Meeting, on giving notice of his intention to do so.

### DISTRICT MEETINGS.

The Annual District Meeting is composed of all the Itinerant Preachers in the District whose names are on the Minutes of Conference, and the representatives of Circuits; and is held as early as practicable after the Fourth Quarterly Meeting.

The business of the Annual District Meeting is:—



1. To inquire into the spiritual state of each of its stations, and insert its views thereon in the District Book.
2. To audit the four quarters' accounts of all stations receiving grants from the Missionary Society ; to record, in the District Book, the Total Receipts and Disbursements of each station in the District, ascertain the appropriation of all surplus moneys, and report thereon to the Conference.
3. To inquire into the amount received in each Circuit for the Missionary Society, the Preachers' Annuitant Society, Contingent Fund, Children's allowances, District Fund, and any other Connexional Fund ; and see that the list for the Secretary of each department is correctly prepared.
4. To hear the Christian experience of its members, examine the Probationers' Certificates, question those on trial as to their course of reading and study, investigate their progress in ministerial qualifications, and report thereon to the Conference.
5. To prepare a draft of the Stations of the Itinerant Preachers in the District, and so far as may be practicable to arrange them according to the requests and suggestions of the Quarterly Meetings.
6. To examine all candidates for the Itinerant Ministry, who may have been recommended by their respective Quarterly Meetings, and report thereon to the Conference.
7. To consider the requests and suggestions agreed on at any Quarterly Meeting in the District, to be laid before the Conference, and report the opinion of the meeting thereon.
8. To consider if any additional steps can be taken to promote the spread of pure Christianity ; and to determine on any requests or suggestions to be laid before the Conference.
9. To prepare a statistical account of the District, according to the Schedule provided for that purpose.
10. To appoint one or more (not exceeding the number of Preachers sent) of the Circuit representatives to attend the Conference ; and every fifth year from 1830, to appoint as many Representatives as there are Preachers authorized by the Meeting to attend the Conference.
11. To authorize as many Preachers in full connexion as the

Meeting may deem proper, except every fifth year from 1830, when no more Preachers must be authorized to attend than there are Representatives appointed.

N. B.—Probationers desirous of attending the Conference as visitors, must first obtain the consent of the District Meetings.

#### SPECIAL DISTRICT MEETINGS.

The following are the Rules laid down respecting Special District Meetings, to investigate the case of an Itinerant Preacher who may be charged with immorality, a flagrant breach of discipline, or any other procedure manifestly tending to injure the work of God among us:—

1. The Superintendent of the District in which an accused Preacher may be stationed at the time the accusation is made, shall, as soon as possible after he shall have a knowledge thereof, assemble all the Preachers in full connexion in the District, the two Circuit Stewards, and the three male Local Preachers whose names are first on the list of Preachers on the Plan in the Circuit where the accused Preacher may reside; and, if he judge proper, he may call in the aid of the President of the Conference also; and when those parties are assembled, they shall take the case into impartial consideration, and if the majority of them judge proper, they may suspend such Preacher till the ensuing Conference.

In case any of the above-mentioned persons do not attend, after due notice, those who do assemble shall proceed to settle the matter.

2. Should an accusation be brought against a Superintendent of a District, the President of the Conference shall, as soon as he receives information thereof from any of the Itinerant Preachers, or any Circuit Quarterly Meeting in that District, summon all the Preachers in full connexion in the District, to meet him: and to proceed to settle the business as in the case afore-mentioned.

3. Should it unhappily occur that an accusation be brought against the President of the Conference, the last surviving ex-President, on receiving information from the Pastor of any Circuit in the District, in which the offending President may

be stationed, shall invite the Superintendents of Districts, and the Connexional Committee to meet him ; and if the majority of those persons shall consider it proper and necessary, they may suspend the offending President, and communicate their decision to all the other Superintendents of Districts in the Connexion ; and the said last surviving ex-President shall fill the office of President of the Conference, until the next Annual Meeting thereof.

4. No Preacher, however, shall be suspended, unless there be five Preachers in full connexion present, besides the accusing and accused parties ; but in case a District in which a special or regular District Meeting shall be appointed, for the aforementioned purpose, does not contain five Preachers in full connection, besides the accusing and accused parties, the Superintendent of District (or, should he be either the accusing or accused party, then the President of the Conference,) shall call as many Preachers, in full connection, from the adjoining Districts, as may be needed to make up that number.

5. In all cases where a charge or charges are to be preferred against a Preacher, a copy of such charges with the name or names of his accuser or accusers, shall be forwarded to him, five full days, at least, before he shall be called upon to answer to them at a District Meeting.

6. Neither the accusing nor accused parties shall have votes in the decision of their own cause, as they may be both considered interested in its decision.

7. In all cases of the suspension of the Preacher, resolutions expressive of the charge or charges, evidence of guilt, and the decision of the meeting shall be entered in the District Book, and shall be produced at the ensuing Conference ; but it shall not be binding on the District Meeting to give a copy of such resolutions, either to the person suspended, or to any other person.

8. In all cases brought before either the Annual or a Special District Meeting, two things should always be kept in view ; namely, first, that no Preacher's feelings or character be wounded lightly, on any trifling account ; and, secondly, that no person of known improper character be allowed to continue in the ministry among us.

## THE ANNUAL CONFERENCE.

This Assembly is composed of the President and Secretary of the preceding Conference, the Superintendents and Representatives of Districts, and as many other Itinerant Preachers in full connexion as may be authorized by their respective Annual District Meetings.

Provision is made in the deed for identifying the Conference, that, every fifth year from 1830, each District Meeting shall send as many Representatives of the District to the Conference, as there may be Itinerant Preachers authorized to attend as members of the Conference, in order that the numbers of Preachers and Representatives composing the Conference may be exactly equal ; but it is optional with each District Meeting, whether the number of Representatives shall be increased, or the number of Preachers restricted, in order to effect this equality in their numbers. It is also provided that if any District Meeting omit sending any Representatives, that this shall not prevent the Superintendent of the District or any other *ex-officio* member or members of the Conference in that District, from being acknowledged as members of the Conference for such fifth year.

At the time appointed for holding the Conference, the retiring President shall take the chair, and arrange for the devotional exercises ; after which, he ascertains who are sent by the several District Meetings and assigns to each his place. He then calls for nominations for the office of President, who is immediately elected and assumes the chair—the ex-President occupying a seat on the platform at the President's right, unless otherwise officially placed, during the sessions of that Conference. The newly elected President may nominate the Conference Secretary ; otherwise the nomination and election of that officer rests with the Conference. The following are then severally elected, in the order in which they hereinafter appear, viz., Journal Secretary, Duplicate Secretary, and Reporters for the Press.

The Conference shall then examine the list of Approved Preachers ; inspect the Certificates of Probationers, assigning them their places on the printed Minutes, and receive Candidates duly recommended for the Itinerancy. It furthermore receives into full connexion therewith all those who have ful-

filled their period of probation, provided it is satisfied with their abilities, Christian experience, and conduct, during their time of trial ; and provided also that they produce satisfactory testimonials from their respective Quarterly and District Meetings and the examining committee ; stations the Preachers ; receives the Reports of the various Committees appointed to manage the business and funds of the Connexion ; hears appeals made from other official meetings ; and makes rules and regulations for the management of the affairs of the Connexion ; generally taking up the items of business in the order in which they appear on the list prepared for the President's guidance.

The Annual Conference being the supreme assembly in the Connexion, decides Connexional affairs, and determines all appeals from the Quarterly and District meetings ; but it is still very strongly recommended to refer no business to the consideration of the Conference, which can be settled at the Local Meetings.

#### PREACHERS IN FULL CONNEXION.

Itinerant Preachers in Full Connexion are such as appear on the Minutes of the current year, on the list of "approved preachers."

#### PREACHERS ON PROBATION.

1. When a Local Preacher, or other eligible person, feels persuaded that it is his duty to give himself wholly to the work of the ministry among us, he may, at any Quarterly Meeting of his Circuit, give notice, verbally or in writing of his intention to offer himself to the next Quarterly Meeting as a Candidate for the Itinerant Ministry.

2. He must attend the next Quarterly Meeting, give a statement of his call to the work, undergo an examination, and answer the following questions, namely :—

(i.) Were you ever made acquainted with your depraved and sinful state by nature ; your condemned state as a sinner ; and the necessity of obtaining mercy through our Lord Jesus Christ ?

(ii.) Have you truly repented of all your sins, both against God and man ; and forsaken them entirely ?

(iii.) Have you the witness of the Holy Spirit that God, for Christ's sake, has pardoned all your sins ?

(iv.) Do you enjoy entire sanctification, or are you seeking to obtain it.

(v.) Do you live in the habit of mortification and self-denial ?

(vi.) Are you in debt, or responsible for the debt of another ?

(vii.) Have you taken any steps towards marriage which may prove detrimental to you in the work of the ministry, or which may prevent your waiting until you can be allowed to marry according to our rules ? \*

(viii.) Do you enjoy good health, and are you free from all such bodily infirmities as would be an impediment to an Itinerant minister ?

(ix.) Do you make use of intoxicating drinks, tobacco, or snuff ?

(x.) Do you know of anything that may become a hindrance to your usefulness in that work ?

(xi.) Do you believe our doctrines ?

(xii.) Do you understand our rules, and will you strictly conform to and enforce our discipline ?

(xiii.) Will you earnestly strive to attain all such knowledge as is necessary for you to possess in order that you may "do the work of an Evangelist;" and "make full proof of your ministry ?"

(xiv.) What steps have you taken to acquire such knowledge; and what books are you in the habit of reading ?

(xv.) What are your views of the motives which should influence a person to enter on the duties of the Christian ministry, and of the responsibilities attached to that sacred office ?

(xvi.) Have you carefully read through the Old and New Testaments ?

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\* Preachers are not to marry during the term of their Probation

(xvii.) Do you believe you are moved by the Holy Ghost to give yourself wholly to the work of the ministry?

3. If the meeting be satisfied with his answers, and he is persuaded that he is called of God to be wholly engaged in the work of the ministry, it must give him a recommendation to the District Meeting and the Conference.

The following is the form of certificate from the Quarterly Meeting :—

“ .....Quarterly Meeting of the  
.....Circuit, held at..... on the .....day  
of.....18...

“ We recommend Brother....., who was born on the  
.....day of.....18..., and who has been an ap-  
proved Local Preacher in this Circuit for the last..... year  
[or, if otherwise, state particulars] as a Candidate for the Itin-  
erant Ministry among us.

“ Signed,..... Pastor.

..... } Ct. Stewards.”  
..... }

4. He must next appear before the Examining Committee of his district, at the time and place appointed by the chairman, and submit to such further examination as the Committee shall think proper. The Committee shall report, through the District Meeting, to the Secretary of the General Examining Committee; and in no case shall a candidate pass from his Circuit into the work of the Ministry until he has met this requirement.

5. If approved by the Committee, and the Conference need his services immediately, his name is put down on the Minutes as being received on trial, and the Pastor of the Circuit recommending him, will be required to make and subscribe the following declaration :—

“ I.....Pastor of..... Circuit, do, on this.....  
day of.....18..., declare that I have known Brother  
.....for the last....., that I believe him to be  
a decidedly pious man, possessing abilities which justify the  
Quarterly and District Meetings in recommending his case to  
the consideration of the Conference. and I further declare that

I believe him to be well reported of by the friends generally in the Circuit, where he has been an approved Local Preacher for the last.....

“Signed,.....

Pastor of .....Circuit.”

If not needed at once, his name is entered on the President's list of reserve, with a statement appended thereto, signifying what notice he will need before entering on his labours as an Itinerant Preacher.

Any Brother duly recommended by his Quarterly and District Meeting, and in other respects approved of by the Conference, failing to pass the examination required, may be employed as a helper, and be appointed to any Circuit the Conference may from year to year deem best ; but his probation for the regular ministry shall not commence until the Examining Committee shall have certified their satisfaction with his attainments.

6. During the four years of his probation he is subjected to an examination, at each of his annual District Meetings, upon the various subjects prescribed in the course of the year. [See Appendix.]

7. When his period of probation is expired, his fourth Quarterly Meeting, and the subsequent District Meeting, express their opinion by resolution respecting his fitness to be received into full connexion.

8. He then appears for final examination before the Committee, and receives a certificate according to merit.

9. If his Fourth Quarterly Meeting, District Meeting, and the Examining Committee recommend him as a proper person to take into full connexion, the following questions are proposed to him through the President :—

(i.) Are you satisfied that you have been moving in the order of Providence while regularly engaged in the work of the ministry among us.

(ii.) What is the present state of your Christian experience ?

(iii.) What evidence have you that your labours have been owned of God during your probation ?



(iv.) Do you firmly believe our doctrines, and heartily approve of our discipline ?

(v.) Will you continue to preach the one and enforce the other ?

(vi.) Do you find your health and strength equal to the duties of an Itinerant Preacher !

(vii.) Do you use intoxicating beverages, tobacco, or snuff ?

(viii.) Are you in debt, or responsible for the debt of another ?

(ix.) Are you desirous of being received into full connexion with us ? And should you be received, are you deliberately resolved solemnly to devote yourself to God, and to the work of the Ministry ; to pray daily for the prosperity and extension of the Redeemer's kingdom ; and, by the grace of God strengthening you, to "endure hardness, as a good soldier of Jesus Christ ;" labouring diligently to bring souls to the knowledge of the truth, and to build up believers in their holy faith ?

(x.) Do you feel so united to our Connexion, and approve of its rules and regulations, in such a manner that you can cordially unite with your brethren in the Ministry, should you be received into full connexion ? and is it your intention to remain with us in the ministerial office as long as you are capable of continuing in the work ?

10. If the Conference approve of his Christian experience, his general conduct, his preaching abilities, the state of his health, and his answers to the foregoing questions, he is by motion received into full connexion, first in the Conference.

11. Subsequently a meeting is convened for the purpose, when the Church is asked to ratify the action of the Conference.

The following is the order of the service—the President in the Chair :—

i. The Brother, being seated in a convenient part of the congregation—after the usual devotional exercises—at the call of the President, stands up and briefly relates the circumstances of his conversion, gives a short sketch of his Christian expe-

rience, and some account of his call to the work of the ministry.

ii. The President inquires: "Brother ———, are you desirous that this congregation shall confirm the action of the Conference, and receive you as a fully accredited minister of the Gospel of our Lord and Saviour Jesus Christ? and will you, if so received, endeavour, God's grace assisting you, to do the work of an evangelist, and make full proof of your ministry?"

The Brother replies, and then resumes his seat.

iii. The President calls on three brethren to move, second, and support the proposition, viz.: That Brother ——— be received as a fully accredited minister of the Gospel of our Lord and Saviour Jesus Christ, in connection with this Conference.

iv. The question is then put, and the congregation answer by raising the right hand.

At this stage of the meeting the President presents the newly received Brother or Brethren, with a copy of the Holy Scriptures and a Certificate of Ordination.

v. The Ex-President delivers the charge; after which his brethren and the congregation solemnly engage in prayer for him, that he may be endued with all necessary gifts and graces to fit him to discharge the arduous duties of his important station in the Church of Christ.

vi. Every Probationer, in order to his being considered eligible for continuance in the ministry, must be annually furnished with a Certificate of Approval from his Fourth Quarterly Meeting, according to the following form:—

Q. 1. Did Brother ——— arrive in the Circuit as soon after Conference as could have been reasonably expected? A. ———

Q. 2. Does he continue to give evidence of genuine piety and devotedness to God? A. ———

Q. 3. Has he satisfactorily discharged his ministerial, pastoral, and other duties? A. ———

Q. 4. Do you consider him possessed of the necessary abilities for the ministerial office? A. ———

This is to certify to the District Meeting and Conference of the Bible Christian Church, that the above answers contain the serious and deliberate views of this meeting respecting Brother ——— while among us, since the last Conference.

Signed in behalf and by order of the Quarterly Meeting, held at ——— for the ——— Circuit, this ——— day of ——— 18——

} *Circuit Stewards*

7. The Conference has no law against receiving married men on probation for the ministry. Nevertheless, every such case must be treated as a special one, and be dealt with on its own merits.

#### HIRED LOCAL PREACHERS.

It is not allowed that any person shall be employed as a Hired Local Preacher, without the consent of the President or Connexional Committee.

When a Brother is so employed he must be furnished with a certificate of moral character by the Circuit from which he goes; and also a certificate of moral character and ministerial ability at the end of the year, from the Quarterly Meeting of the Circuit on which he has laboured. When such Brother arrives on a station before the first Quarterly Meeting for the year, the connexional charges must invariably be made in full.

When a Preacher is taken out to travel between the Conference, his name not being on the Minutes, he is not entitled to be a member of the District Meeting for that year; but in case a Brother is employed and enters upon his work previous to the first Quarterly Meeting, the full year, should he continue to travel, shall be allowed him.

#### LOCAL PREACHERS.

In the appointment of this useful class of labourers, great discretion is enjoined. They should be unquestionably pious, possessing much scriptural knowledge, of good reputation, “es-

established with grace," and "apt to teach." The following is the order of their appointment :—

1. Any person persuaded that it is his duty to engage in the work, is expected to make it known to his Pastor, who will bring the subject before the Elders' Meeting, and if that meeting approve of it, he brings it before the Preachers' Meeting. If the Preachers' Meeting approve of the person proposed, his initials will appear on the next Circuit Plan.

2. If he gives satisfaction till the next meeting, his name in full is set down on the Plan.

3. At the next Preachers' Meeting he undergoes an examination, and if approved, his name appears among the approved Local Preachers.

It is recommended that all Local Preachers, and especially candidates for that office, should pursue the following course of study, viz :—

(i.) Reading, in prose and poetry with a view to gaining the sense of the subject, or meaning of the text ; and aiming at correct tone, pronunciation, and emphasis, as well as appropriateness of manner.

(ii.) English Grammar. Text-book, "Kirkham."

(iii.) Rhetoric. Text-book recommended, "Quackenbos."

(iv.) Scripture study in the following, viz :—General contents of the various books of the Bible, authors and dates of the several books of the Bible. Plan of studying the Sacred Scriptures. We recommend, as aids "Biblical Reason Why," "Horne's Introduction, Abridged," "Union Bible Dictionary," "Key to the Pronunciation of Scripture Words," and a Concordance. The doctrines of the Bible. Human Depravity, Universal Atonement, Faith, Justification, Regeneration, Sanctification, Baptism, Attributes of the Deity, Future Rewards and Punishments. Books recommended : Cook's Deity, Cook's Theology and Philosophy of the Plan of Salvation.

(v.) Preparation for the Pulpit, in reference to text : meaning of text, collection of matter ; selection of lessons and hymns ; meditation and prayer ; chastity of language, manner, and per-

son ; expository teaching. Books : " Elements of English Composition," by Quackenbos, and " Barnes' Notes."

N.B.--It is deemed wise by Conference, that a day, quarterly, either immediately preceding or following the usual Quarterly Meeting, be given to the carrying out of the above programme—the Pastor or the deputy to preside. Previous notice should be given to the Brethren concerned, of the subjects on which the examination is to be conducted.

#### APPOINTMENT OF OFFICIALS.

LEADERS and Assistant Leaders are appointed annually at the second regular Elders' Meeting, where there is one, and, where there is no Elders' Meeting, they are appointed by the Pastor, with the consent of the Society.

FINANCE STEWARDS are chosen by the Elders' Meeting of the several Societies.

SOCIETY STEWARDS are chosen annually by their respective Societies. The Elders' Meeting may nominate a proper person to fill the office, where there is an Elders' Meeting, and where there is none, the Pastor may nominate ; but in all cases the choice should rest with the Society.

CHURCH STEWARDS are appointed annually by the Elders' Meeting ; but in cases where there is no Elder's Meeting, the appointment rests with the Pastor, in conjunction with the Society.

TRUSTEE STEWARDS, or Treasurers, are chosen annually by the Trustees.

CIRCUIT STEWARDS are chosen annually by their respective Quarterly Meetings. They are nominated at the first, and chosen at the second Quarterly Meeting.

REPRESENTATIVES OF CIRCUITS are appointed annually by the Fourth Quarterly Meeting of their respective Circuits. None but Circuit Stewards are eligible to fill this office.

REPRESENTATIVES OF DISTRICTS are chosen from among the Circuit Stewards at the District Meetings ; and being the representatives of the people, they have a right to nominate the

representative or representatives to the Conference—which nomination is confirmed by a vote of the District Meeting.

### FINANCIAL REGULATIONS.

#### *Treasurers of Connexional Funds.*

1. The Pastor is the Circuit Treasurer of all Connexional Funds; and should he have cash on hand it is his duty to remit it to the District Treasurer quarterly, and settle accounts with him at the Annual District Meeting.

2. Superintendents of Districts are the Treasurers for their respective Districts, for all Connexional Funds. They are expected to make remittances to the Connexional Treasurer as often as practicable, and must settle all balances with him at the Annual Conference.

3. The time for closing the current year's accounts of every Connexional Fund is the 1st of May except otherwise appointed by the Conference, unless it fall on the Sabbath, in which case it must be closed on the 2nd. Each Superintendent of a District must therefore see that the Fourth Quarterly meeting and the Annual District Meeting are held so as to allow sufficient time for transcribing and forwarding to the Secretary of each department a correct statement of the year's accounts that it may arrive by the 20th of May.

Strict attention to this regulation will greatly facilitate the business of the Conference.

N. B. No claims will be received after the 1st. And should any cash be received after that date it must be carried on to the next year's account; and in cases where either the Pastor or Superintendent of the District is removed, he must leave the cash and the account for his successor.

4. The returns required by the Secretary of the Missionary Society should be in his hands on the 1st of May.

5. The annual subscriptions to the Preachers' Fund must be paid at the District Meetings; but new subscribers pay their first subscription at the Conference when received into full connexion.

6. Each Pastor of a Circuit is considered responsible for all moneys which he may knowingly allow to be misapplied without reporting the same to the Superintendent of the District.

7. The Circuit Stewards are requested to arrange at the Fourth Quarterly Meeting for the payment of any deficiency which may have accrued during the year, as no such deficiency, nor any part thereof, can be carried forward to the next year's account.

#### PREACHERS' SALARIES AND ALLOWANCES.

1. The salary of a single preacher is \$170 per annum, during his probation. When in full connexion, \$200 ;—unmarried preachers shall also be allowed board and lodging, washing, approved doctors' bills, and the feed required for his horse. The Quarterly Meetings are recommended, in addition to the above, to make such payments as their financial circumstances admit of, and the exigencies of location, etc., may demand.

2. The salary of a married preacher, while on probation, is \$300, and when in full connexion \$400. In addition to the above, in each case shall be allowed house rent, rates and taxes, together with household furniture, except table cutlery, table and toilet linen, bedding, clothes brushes, etc. While a great disparity exists as between towns and cities and rural Circuits, in the cost of living, it is requested that each Quarter Board will, at its first meeting after Conference, take the case of their preachers into consideration, and make such addition to his or their salaries and allowances as they consider the case demands.

3. Probationers, received at the Conference, have a full quarter's salary paid them at the first Quarterly meeting of their respective stations.

4. Any Preacher marrying in the course of the ecclesiastical year, unless by previous consent of Conference, shall bear the full financial responsibility,—no extra claim, as salary or allowance, can in such case be made either upon Quarter Board or Conference.

5. The allowance for each child, beyond the number of two, is \$28 per annum, until sixteen years of age. Married men, re

ceived by the Conference as such, are not entitled to make any claim for children born prior to their entering the ministry. The salary does not commence till the Conference next after the child's birth. Should a Preacher marry a woman twenty years younger than himself, he is not entitled to any claim for children born of such marriage. In the case of the death of any minister, his children, born during his ministry, are claimants on the Children's Fund. To guard the children, in such case, from having their education neglected, the parent or guardian shall, from year to year, before being entitled to receive the yearly allowance, furnish the Superintendent of the District in which the family reside, with a certificate from the teacher whose school the children have attended, stating what proportion of their time has been spent at school.

6. Approved doctors' bills, above \$10 per year, for married Preachers and their families, shall be allowed.

7. Widowers with one or more children under sixteen receive the same salary and allowances as if their wives were living, that they may provide for the oversight of their children, and for training them up in the fear of the Lord: and cases where there are no children, or where the children are out of pay, are left to the special consideration of the Conference. But a Preacher so circumstanced is entitled to the same amount of income as he received before his wife's decease, until the first Conference after her death.

8. In all ordinary cases, \$20 is allowed towards the funeral of a Preacher, or a Preacher's wife, or child above twelve years of age; and \$10 for a child under twelve; (this applies to all children, during the parent's term in the ministry, whether the child be in pay or otherwise at the time of its death.) In extraordinary cases, the expenses may be paid before the Conference. All funeral allowances to be paid from the Contingent or Beneficent Funds.

9. Certain Connexional Officers, such as the President and Secretary of the Conference, the Treasurers and Secretaries of the Missionary Society, the Treasurer of the General Funds, the Financial, Church and Sunday School Secretaries, are allowed a sum annually to meet their incidental expenses—



which allowances are fixed, from time to time, by the Annual Conference, as circumstances require.

#### CONNEXIONAL FUNDS.

1. **CHILDREN'S PROPORTION FUND.**—The object of this Fund is to equalize the charge for Preachers' Children's allowance. It is raised as follows :—No Circuit is considered to be chargeable with less than one hundred members ; and the Conference determines annually the amount to be raised, which is levied equally upon the stations, according to the number of accredited members in the last preceding year's returns.

2. **THE DISTRICT FUND** is raised by public collections. From this Fund are paid the Superintendent's expenses in visiting the Quarterly Meetings and his allowance for stationery and postage ; and the expenses of the Itinerant Preachers and Representatives in attending the District Meeting and Conference.

3. **THE CONTINGENT FUND** is raised by a charge to stations, with each Itinerant Preacher, and the amount fixed annually by Conference. From this Fund all general expenses are met, which are not otherwise provided for, and assistance rendered in special cases, at the discretion of the Conference.

4. **THE MISSIONARY FUND.** This Fund is sustained by collections and subscriptions taken at public meetings, held annually in all our places of worship ; by cards issued, through our Sabbath Schools, to [as many scholars as a Committee of three, duly appointed by each School, shall think fit—the cards to be issued at a season of the year decided upon as best by the Committee, and returned within one month, and by bequest. From this Fund, annual grants are made to Mission Circuits, to aid them in meeting their disbursements—the amount of such grants being duly published in the Minutes of Conference. If a station receiving a Conference grant has a deficiency at the end of the year, the friends on the station must meet it ; but if a surplus, they may appropriate it in the same way as if they were self-supporting Circuits.

Missionary Meetings are appointed to be held in all our places of worship, and in self-supporting Circuits the entire re-

ceipts, from collections and subscriptions, must be paid over to the Treasurer of the Society.

Wisconsin District appoints a District Secretary, and the accounts from its various stations are made to the General Missionary Secretary through him.

The friends throughout the Conference are requested to hold their Missionary Meetings as early as possible in each year, so as to close their missionary accounts by the second meeting of the Connexional Committee, if practicable.

5. THE BENEFICENT FUND.—The objects of this Fund are:—

To increase the Annuities to Superannuated Preachers ; to make suitable grants to those ministers who have had to endure unusually expensive afflictions ; to assist Brethren who may be unable to perform the work of the Itinerancy, who may not be superannuated ; to assist in furnishing houses for newly superannuated Brethren ; to render assistance to Ministers' widows, in extraordinary cases of affliction ; and to make some provision for orphans, when necessary.

To secure these objects, an annual public collection is appointed to be taken up in all our places of worship ; and the pastor of each station is expected to make a return thereof to the Third Connexional Committee Meeting in each year. A balance sheet, showing the state of this and the Contingent Fund, is published annually in the Minutes of Conference.

6. THE CHURCH LOAN FUND.—The object of this Fund is to assist in the erection of churches and parsonages, where the friends in the neighbourhood are neither sufficiently numerous nor capable to erect the buildings needed. The fund is raised by an annual collection made in all our places of worship ; by friends of the Denomination making loans for five years free of interest, or paying interest on specified sums already borrowed by the executive ; and by donations or bequest. The disposition of the fund is made annually by the Conference, according to the amount in the fund, and the urgency of the claims presented.

7. BOOK CONCERN.—The Book Concern was established to accomplish a two-fold object, namely, the spread of useful and religious knowledge among our own friends and Sabbath

Schools in particular,—to extend our influence among the public generally; and to assist the finances of the connexion. The affairs are managed by a committee appointed annually by the Conference; its principal manager is the Book Steward, who receives his appointment annually.

**PREACHERS' FUND OR PREACHERS' ANNUITANT SOCIETY.**—This fund is raised by the annual subscriptions of its members, and by donations and legacies.

Itinerant Preachers, not members of this Society, are not entitled to assistance from any Connexional Fund, should they become disabled or superannuated, nor will their widows in the event of their death. All Itinerant Preachers must, in future, agree to become members of this fund before they are received into full connexion.

According to the Rules, each member of this Society who may be superannuated, is entitled to an annuity, proportioned to the number of years he has been a member; and the widows of members are also entitled to annuities under certain restrictions.

Each Itinerant Preacher pays one year's subscription at the Conference when he is received into full connexion; and also one shilling for the Rules of the Society.

As widows are entitled to receive the same salaries and allowances for the quarter in which their husbands die, as when living, their annuities commence at the end of the quarter.

N. B.—This Fund is common to all the Itinerant Preachers, whether in Great Britain, the Colonies, or elsewhere.

#### ORDER OF RELIGIOUS WORSHIP.

**PUBLIC WORSHIP.**—The preacher commences the service by giving out a hymn, which it is desirable that all the congregation as far as possible should unite in singing. During the singing, all should stand up, and endeavour to sing earnestly, and “with grace in their hearts to the Lord.” After the singing, all should bow their knees and solemnly unite, while the preacher offers to God a short and appropriate prayer which is concluded with the Lord's prayer. A suitable portion of Scripture is then read; and after singing, the preacher reads

his text, preaches, and concludes the service with singing and prayer.

It is recommended that the public service should not generally last above an hour and a half on the Lord's day, mornings and evenings, and at other times, an hour and a quarter ; so that the people may not be wearied in the service, and that an opportunity may be offered to hold a short prayer-meeting afterwards, which should be done when practicable. When this is done, however, the former service should first be regularly concluded, that those who wish to go may depart without causing a disturbance or confusion.

PRAYER MEETINGS should generally be completed within an hour ; one of the friends should take the lead—the singing and prayers should be short and fervent ; several should engage in the service ; blessings should be implored and expected ; and every heart should be lifted to God.

CLASS MEETINGS are very beneficial means for encouraging seekers of salvation, and building up believers. The Leader, after singing and prayer, speaks his experience, and inquires into the spiritual state of each member, giving them, individually, such exhortation, counsel, &c., as he judges proper. Two or three should be requested to pray short, and the Leader should conclude the service in about an hour. After the spiritual exercises are concluded, the attendance of the members should be marked on the class-books.

A FELLOWSHIP MEETING consists of a meeting of the several classes of a Society, for the purpose of relating their christian experience, as in a Love Feast. The friends should speak short, and the meeting should be concluded in about an hour and a half.

THE LORD'S SUPPER.—In celebrating this solemn memorial of the death of the Lord Jesus ; and thus “as often as we do it, showing forth his death until he come,” we receive the elements in a sitting posture, as we believe that practice is more conformable to the posture of the body in which it was first received by the Apostles of our Lord.

For a Form of celebration, see Appendix 5.

LOVE FEASTS are held in imitation of the feasts of charity

mentioned in the New Testament ; and are generally a very profitable means of grace, when the members speak short, without losing time by waiting one for another. After commencing in the regular way by singing and prayer, bread and water may be handed around, as a token of christian affection. The friends then very briefly relate their christian experience, the preacher occasionally giving out a verse of a hymn to enliven the meeting. After which some time is spent in earnestly pleading with God for a present blessing suited to the wants of those present. Several should pray, and the meeting close in about two hours.

**BAPTISM.**—This ordinance is administered to penitent believers not before baptized, and to children whose parents desire to devote them to the Lord. It is generally performed after sermon before singing and prayer. In the case of children, the parents should both be present if practicable. For the form of administration see Appendix 4.

#### SUMMARY OF DOCTRINES.

We believe,

1. That the Holy Scriptures of the Old and New Testaments contain a revelation of the will of God concerning man, and are a complete rule of faith and practice.

2. That God is unoriginated, unchangeable, and independent ; almighty in power, everywhere present, and knowing all things ; infinitely gracious, holy, just, and true ; and that He is the Creator, Preserver, and Governor of all things.

3. That in the Godhead there are a plurality of persons, termed in the Scriptures, the Father, the Word or Son, and the Holy Ghost ; and these are co-equal and co-eternal.

4. That man was created free from all moral impurity, in righteousness and true holiness, capable of continuing in that state, but liable to fall.

5. That by the abuse of his free agency he fell from that state, became morally depraved, and transmitted defilement to all his posterity.

6. That to redeem mankind from the consequences of the fall, the Eternal Word assumed human nature, "tasted death

for every man, and thereby made a complete atonement for the sin of all the human race, and procured the influence of the Holy Spirit to help their infirmities ; and having confirmed the efficacy of that atonement by His resurrection, He ascended into heaven, where He " ever liveth to make intercession " for them.

7. That repentance towards God, and faith in our Lord Jesus Christ are the only conditions on which the benefits of Christ's death are offered to those who are partakers of the light of the Gospel.

8. That all those who thus repent and believe the Gospel are regenerated, and have the witness in themselves that they are justified freely by His grace.

9. That it is the privilege of every true believer to be sanctified wholly, " in the name of our Lord Jesus, and by the Spirit of our God."

10. That the christian's continuance in this state of salvation depends upon his maintaining a life of humble and obedient faith.

11. That there are two sacraments appointed by Christ to be observed in His Church, namely : Baptism and the Lord's Supper : the former showing the necessity and prefiguring the regeneration of the soul ; and the latter commemorating the death of Christ Jesus, and containing on His part a pledge of Gospel benefits, and on the part of the communicant, a manifestation of his firm trust in the Redeemer, and a solemn act of dedication to Him.

12. That there will be a general resurrection of the dead, both of the just and the unjust.

13. That there will be a day of judgment, at which God will judge the secrets of men by Jesus Christ, and unalterably determine the eternal destinies of all men according to their works.

14. That the punishment of the ungodly in hell, and the happiness of the saints in heaven, will endure for ever and ever.

## FINANCIAL REGULATIONS.

1. Seat Rents, Anniversary Collections, and all other items of receipts arising from the premises, as rents and other income, must be appropriated towards the defraying of such expenses as are immediately connected with the church and premises (except as hereinafter stated,) exclusive of lighting and cleaning, which in all cases must be borne by the Society.

2. When churches are in easy circumstances, and the income regularly exceeds the expenditure, the Trustees are desired to devote at least a portion of their surplus to the Quarter Board when the funds of the Circuit require it.

3. The receipts of churches, free from debt, after the cost of repairs, insurances, and other necessary expenses are met, are a regular item of receipts at the Quarter Board of the Circuit on which such churches are situated, unless otherwise ordered by the Conference.

4. No subscription or collection must be made in aid of any church or minister's residence that is not regularly made to the connection, without the sanction of the Quarterly Meeting of the Circuit; and the Quarterly Meeting may not consent thereto if the premises be not in some way secured or about to be secured to the connexion.

## BUILDING REGULATIONS.

All parties wishing to build, enlarge or purchase a church or minister's residence, are expected to lay their plans and prospects before the Connectional Committee for advice, and provided any church or minister's residence shall be built, enlarged or purchased without the sanction of said Committee, the parties so proceeding shall have no claim whatever upon any Conference Fund.

When it is proposed to make a church or minister's residence, held as private property, connexional, the case must be submitted to the Connexional Committee before the transfer is effected.

## SABBATH SCHOOLS.

As some of our Sabbath Schools are carried on in a great measure without the supervision of the Pastors, we earnestly recommend that no Teachers' or Committee Meetings be held without due notice being given to the Pastor of the Circuit, so that he or his colleague may have an opportunity of attending those meetings, and advising with the members thereof in order that the efficiency of those institutions may be as much as possible promoted, and general confidence inspired.

The Conference of 1865, after an interesting consultation, placed on record the following question and answer :—

Q. 10.—Can anything be done to render our Sabbath Schools more efficient ?

A.—Yes ! We are deeply impressed with the growing importance of Sabbath School instruction, and when efficiently conducted they are important auxiliaries to the Church in whose fostering care they ought more largely to participate. We cheerfully hail the Sabbath School Teachers as fellow-labourers in the Vineyard of our God, and suggest :—

1. That a Sabbath School Conference be held on every Station or District, at least once a year, when not only by the reciprocation of friendly greetings, but by the interchange of thoughts and feelings, and free conversation as to the various methods adopted in the several Schools, the general efficiency of the whole might be promoted.

2. That when practicable the Superintendent or some of the Teachers, should meet as many of the senior Scholars as may be willing to do so, once a week, for the purpose of religious instruction, and encouraging a free conversation on Biblical and general religious subjects.

3. That the practice of giving short, pointed, and earnest addresses at the close of the Sabbath School exercises be adopted ; together with monthly prayer meetings, when special prayer should be offered for both teachers and children.

4. And we further affectionately urge on our friends and fellow-labourers to seek in every way to promote the salvation of the children committed to their care. “ In due season ye shall reap, if ye faint not.”



5. Deprecating the evils which frequently attend the celebration of Sabbath School Anniversaries on the Lord's Day, the friends are affectionately urged to discountenance, as far as practicable, Sabbath Day Anniversary Services ; and, on all Anniversary occasions, to refrain from recitative exercises, and everything calculated to minister to a vitiated taste or hinder spiritual development.

6. In view of the large number of our children who are ensnared by the drinking customs of society, the establishing and maintaining Bands of Hope, and the circulating of the Total Abstinence Pledge, in our Sabbath Schools, is enjoined upon all officially connected with this department.

7. Believing that our Sabbath Schools should be nurseries for the Church, we recommend that, where practicable, Catechumen classes be formed, and the most godly and efficient teachers appointed to meet them weekly and give them religious instruction. That such children remain in said classes till the Elders' Meeting deem proper to admit them to Church membership, or otherwise deal with them as to their relation to the Society.

8. Recognizing the importance of praise in worship of God, we suggest that attention be paid to the cultivation of the musical taste and vocal powers of the children.

9. What is known as " Union Schools " are disapproved of, their establishment in our churches disallowed, and the establishment and maintenance of Connexional Schools in all our places of worship, earnestly enjoined.

#### MISCELLANEOUS.

INDEPENDENCE OF STATIONS IN THE UNITED STATES.—All the stations in Wisconsin are granted Financial Independence in all respects, except the Preachers' Fund ; and those in Cleveland District, except the Preachers' and Beneficent Funds.

STRANGERS OCCUPYING OUR PULPITS.—In order to prevent improper persons from preaching amongst us, let no stranger be permitted to occupy any of our pulpits who cannot furnish satisfactory credentials to the Pastor of the Circuit, that he is

an accredited member of some Christian Church ; nor any person who has withdrawn or been expelled from the ministry among us, unless the sanction of the President of the Conference has been obtained.

**TEETOTALISM.**—That in view of the enormous evils produced by the use of alcoholic drinks,—evils, physical, mental, moral and social ; and their blighting influence on true religion ; and the obstacles presented thereby to the spread of Gospel truth ; we earnestly and affectionately urge upon all our office bearers and members to take a firm and decided stand on the side of total abstinence from all that can intoxicate, believing that by so doing they will promote their personal well-being both in body and soul, and the happiness of our common humanity.

2. That we rejoice to know that with scarcely an exception, all the Itinerant Ministers of our connexion at home and abroad have embraced the principles of teetotalism, and we agree to lecture and preach on the subject occasionally among our Societies, to encourage temperance publications, and in any suitable way to bring our influence to bear against the drinking customs of society.

3. That we regard the liquor traffic as an unmitigated evil, utterly at variance with the Divine law, and the principles of all right legislation, and would therefore earnestly labour for the entire abolition of this iniquitous system by means of a prohibitory liquor law.

**COLLECTING FOR CHURCHES.**—No person is allowed to collect for any Church out of his own Circuit, without leave from the Executive Committee, and in any case in which such leave is obtained, the Committee shall furnish the party so employed with the necessary testimonials. The Trustees of Churches cannot be allowed to pay for the collection of moneys, and no collection must be made in any of our congregations without the sanction of the Pastor, or Elders' Meeting.

**REGISTRATION OF MEMBERS.**—Each Circuit and Mission Circuit must provide a book for the purpose of keeping a permanent register of persons joining our Societies ; showing the name, age, time of uniting with the Church, circumstances under which any have left, time of dying, and any general remarks deemed necessary.

Each person, received on trial for membership, is presented with a suitable card, signifying his admission,\* and in order to his continuance as a member, his ticket of membership shall be renewed quarterly.

**QUARTERLY MEETINGS AND THEIR PREACHERS.**—The mutual arrangements entered into by Preachers and their Quarterly Meetings as to the re-appointment of the Preacher to station, shall not be disturbed by the Conference, unless it be evidently necessary for the general welfare, provided, nevertheless, that no arrangement shall be allowed beyond a term of four years, that being the maximum of time permitted to any preacher on a station, unless Conference exigencies demand otherwise.

**BIBLE CLASSES.**—Bible Classes should be generally held among us, that the youth may be rightly trained and the Sacred Scriptures better understood; and where Bible Classes and week-night preaching cannot be conveniently held, then the former should be substituted for the latter, provided the Society consent thereto.

**DEPARTMENTAL RETURNS TO TREASURER.**—It is the duty each Departmental Secretary, upon the reception of their reports by their respective Committees, to furnish the Treasurer, in schedule form, with a statement of what he has to pay to, or receive from, the several Superintendents of Districts on account of their several departments.

**SETTLEMENTS OF ACCOUNTS BY THE TREASURER.**—The General Treasurer shall receive from, or pay to the several Superintendents of Districts, the balances due from or to them as early as practicable after the assembling of the Conference, so as to allow them the opportunity of settling any balances due from them to the Pastors in their respective Districts. He shall also present a balance sheet to the Conference.

**EXECUTIVE COMMITTEE.**—The Executive and all other Committees are appointed annually by the Conference. The Executive Committee acts as the President's Council, and with

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\* At the first renewal of tickets after admission as an approved member, he receives the usual ticket, which certifies his membership.

whom he advises on all important questions,—consequently their jurisdiction extends over the entire Connexion. To them the particulars of expenses incurred by brethren travelling to their stations, in order to being allowed, must be returned not later than the second (November) meeting. And the said Committee has full power, and is expected to settle all claims on the Connexional Funds,—subject to an appeal to the Conference, should any one feel aggrieved by the decision of the Committee. This Committee arranges the programme for Conference services, devoting the afternoon of the Conference Sabbath to the Sabbath School interest, and at its preparatory meeting immediately preceding Conference, drafts the order of religious services to be conducted by the members attending thereat, within the town or vicinity of its being held, assisted by the Pastor of the station, who shall give notice of any requests made for a supply.

The other Committees manage the affairs of the particular department whose name they bear. The President presides at all their meetings.

THE TREASURER OF THE FUNDS CONNECTED WITH ENGLAND receives the Annual Returns from the parties concerned, and conducts the business with the authorities in England, making an Annual Report to the Conference.

MINISTERIAL RESIGNATION.—Should a minister resign his position among us as such, he must, with his resignation, furnish the particulars of any claims he may have on the Connexion, otherwise they will be disallowed.

SOCIALS.—Learning that at Tea Meetings and Socials, in connexion with Church efforts to raise money, certain practices have crept in, which we deem neither for the glory of God nor for the interests of the denomination, we earnestly recommend our friends to discountenance election cakes, necktie socials, and all arrangements the effect of which is simply to amuse the audience, minister to sensual propensities, or lead from God; and to get up all teas with economy, subject all parts of the literary programme to the approval of the minister in charge, and the most godly of our Churches, and generally to pursue such a course as shall impress the world with the genuine character of our religion, and minister to the spirituality of our people.

## SABBATH FUNERALS.

We strongly advise our friends in every place to discountenance Sabbath funerals except in cases of unavoidable necessity.

## CONFERENCE APPOINTMENTS.

Pastors or Superintendents of Circuits, Superintendents of Districts, and the President and Secretary of the Conference, are appointed by the Conference, as are all the Committees to whom is confided the direction of such affairs as are within their respective provinces, and the management of the Funds connected therewith.

## FILLING UP VACANCIES.

In case the Secretary of the Conference for the time being, the Superintendent of a District, or the Pastor of a Circuit should die, or be suspended, or by any other means be removed from his situation, the President of the Conference shall appoint proper persons to supply such vacancies, and effect any necessary changes in the appointments of the preachers, in order thereto. And in case the President of the Conference should die, resign his office, or be suspended, the last surviving President shall supply his place ; and all such persons so appointed, or so succeeding to office, shall be considered as possessing the same power and authority to act in such capacities, respectively, as fully as though they had been immediately appointed by the Conference.

## CHAIRMAN'S CASTING VOTE.

The appointments and decisions of all official meetings must be by a majority of votes ; and in all cases where there is an equal number of votes on opposite sides of a question, the person presiding gives the deciding vote.

## WHEN REGULAR CHAIRMAN MAY VACATE THE CHAIR.

The Pastor may not preside at his Quarterly Meeting, nor the Superintendent of the District at his District Meeting, nor

the President of Conference in the Conference, when their respective characters are being investigated, if anything be laid to their charge ; but they may severally appoint a member of their respective meetings to preside in their stead.

#### DUTY OF CHAIRMAN AS TO QUESTION.

It is the duty of every person presiding at any official meeting when a resolution has been regularly moved and seconded by any two members of that meeting, either to put it to the meeting for its decision, or to vacate the chair ; and in case he adopts the latter course, the meeting is at liberty to elect another person to preside during the discussion of that particular subject. Should the chairman, or any other member of the meeting, disapprove of the decision of the majority, they are at liberty to enter their protest against it on the records of the meeting.

#### MODE OF CONDUCTING A BALLOT.

Where more than one is nominated for the Presidency or other official position in the Conference, the election shall be by ballot ; and a clear majority of all the votes present shall be necessary to constitute an election. Where no nominee secures such majority, only one name, viz., that having the lowest number of votes, shall be dropped at a time ; except when there may be ties in the lowest number, in which case both shall be dropped.

TABULAR RECORD OF DECEASED MEMBERS.—Brethren in charge of stations are earnestly entreated to furnish the necessary information for a Tabular Record of the decease of our Members, to be inserted in the recognized Conference Organ, including their age, date of their death, and such other particulars expressive of their state (briefly stated) as may be useful to the general reader, and especially to the friends of such deceased members.

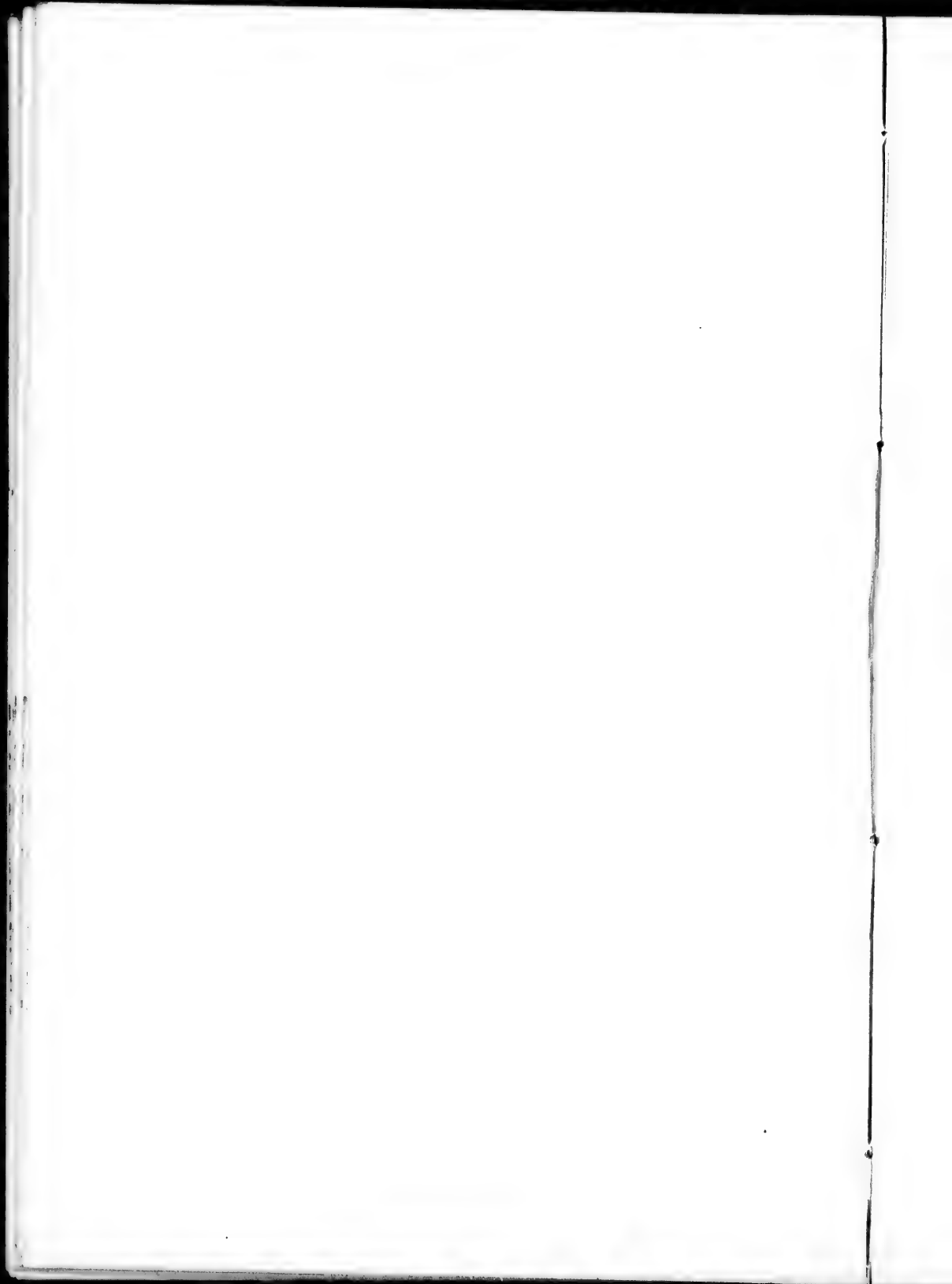


## APPENDICES.

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- Appendix 1. Laying the corner stone of a Church.
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## APPENDIX.

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### 1. LAYING THE CORNER STONE OF A CHURCH.

The officiating Minister shall say:—Beloved Brethren, we are taught in the Word of God, that although the heaven of heaven's cannot contain the Eternal One, much less the temple made with hands, yet His delight is with the sons of men, and whenever two or three are gathered together in His name, there He is in the midst of them. And in all ages His servants have separated certain places for His worship, as Jacob erected a stone in Bethel for God's house ; as Moses made a tabernacle in the wilderness ; as Solomen built a temple for the Lord of Hosts. We are now assembled to lay a stone which shall form a part of a new house for the worship of God. Let us not doubt but that He will favourably approve our undertaking and own this place for His house.

*(Here a hymn should be sung.)*

*(Then an extempore prayer.)*

(Then shall the Minister read the following verses.)

Lord, remember David and all his afflictions :  
How he swore unto the Lord, and vowed unto the mighty God  
of Jacob ;  
Surely I will not come into the tabernacle of my house, nor  
go up into my bed ;  
I will not give sleep to mine eyes, nor slumber to my eye-lids  
Until I find out a place for the Lord, an habitation for the  
mighty God of Jacob ;  
We will go into His tabernacles ; we will worship at his foot-  
stool.  
Arise O Lord into Thy rest, Thou and the ark of Thy strength.

Let Thy priests be clothed with righteousness, and let Thy saints shout aloud for joy.

The Lord hath chosen Zion, He hath desired it for His habitation.

He hath said this is My rest for ever, here will I dwell.

I will abundantly bless her provision ; I will satisfy her poor with bread. I will also clothe her priests with salvation, and her saints shall shout aloud for joy. There will I make the horn of David to bud ; I have ordained a lamp for Mine anointed. His enemies will I clothe with shame, but upon himself shall his crown flourish.

We then Brethren are labourers together with God ; according to the grace of God which is given unto me, I have laid the foundation and another buildeth thereon, but let every man take heed how he buildeth thereupon, for other foundation can no man lay than that is laid, which is Jesus Christ.

*(Then shall the Minister lay the stone)*

And say :—" In the name of the Father and of the Son and of the Holy Ghost, we lay this stone, praying that the house to be built thereon may be consecrated by the Divine presence, sacred to the Divine service, and owned by Almighty God for the spread of the Everlasting Gospel through the ministry of the Bible Christian Church. Amen.

*(Then shall the address be given, &c.)*

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## 2. DEDICATION OF A CHURCH.

The people being assembled in the Church, the minister shall say :—

Dearly beloved.—The scriptures teach us that God is well pleased with those who build temples to His name. He filled the temple of Solomon with His glory, and in the second temple He manifested Himself still more gloriously, and in the Gospel He commends the centurian who built a synagogue for His people. Let us not doubt then, but that He will also

favourably approve of our undertaking, and accept this Church as His own ; and let us now devoutly join in dedicating this Church to the glory of God.

*(A hymn should then be sung, after which the following Scripture should be read, viz., 2 Chron. chap. vi.)*

*(After which the Dedication Prayer should be offered.)*

*(Then the officiating Minister should say) :* We solemnly set apart this Church for the worship of God, for the preaching of the everlasting Gospel, for the reading and exposition of the Holy Scriptures, for the administration of the Sacraments, for the exercise and enjoyment of religious fellowship, for the service of praise, and the devotion of prayer, according to the usages of the Bible Christian Church, and may God accept this building as His own.

*[A collection should then be taken up.]*

*(After which a Hymn should be sung,)*

And the Minister proceed with the Sermon, &c.

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### 3. RECEPTION OF MEMBERS INTO THE CHURCH.

Those who are to be received shall come forward to the front of the Church.

*(Then the Minister addressing them shall say) :* Dearly beloved, You have come here seeking the privilege of union with the Church of Christ. We rejoice in the grace of God vouchsafed unto you in calling you to be the followers of Christ, in giving you a desire to flee from the wrath to come, and for enabling you through faith to accept Christ and His salvation as your only ground of hope.

Do you here in the presence of God and this Church believe in the Holy Scriptures as your rule of faith and practice ? Do you accept Christ as your only Saviour and example ? Do you consent, as far as possible, to conform to the ordinances of this

Church? And will you contribute of your earthly substance to the support of the Gospel, and as far as lieth in you by the grace of God, fulfil the duties of a member of Christ's Church?

*(Then shall the candidate answer, "I will.")*

Then shall the Minister handing to each a card of admission, and giving them the right hand of fellowship, say: We welcome you to the communion of Christ's Church, and cordially receive you into fellowship and membership with us, praying that you may be faithful unto death.

*(After which the Minister shall give a brief address to the Church, and offer extempore prayer.)*

Then shall the ordinance of the Lord's Supper be administered, &c.

#### 4. FORMULA FOR INFANT BAPTISM.

HYMN.—"See Israel's gentle shepherd stands."

*(The Minister addressing the parents (or guardians) shall say:)*

DEARLY BELOVED,—Forasmuch as this child is now presented by you for Christian Baptism, you must remember that it is your duty to see that *he* be taught as soon as *he* shall be able to learn the nature and end of this Holy Sacrament. And that *he* may know these things the better, you shall call upon *him* to give reverent attendance upon the appointed means of grace, such as the hearing of sermons and the public worship of God, you shall provide for *his* becoming acquainted with God's Holy Word, and lead *him* to respect and love it, in order that *he* may be brought up to lead a virtuous and holy life; remembering always that Baptism doth represent unto us that inward purity which disposeth us to follow the example of our Saviour Christ; that as *he* died and rose for us, so should we, who are baptized, die unto sin and rise again unto righteousness, continually mortifying all corrupt affections, and daily proceeding in all virtue and godliness.

We do, therefore, solemnly admonish you to fulfil these duties, so far as in you lies, the Lord being your helper.

*(Then shall the Minister say to the Congregation :)*

Hear the words of the Gospel, written by St. Mark: "They brought young children to Him," etc., as far as "and blessed them."

*(Then shall the Minister take the child and say :)*

Name this child.

*(Repeating the name, the Minister shall say :)*

(At the same time, sprinkling or pouring water upon the child) :

*A. B.*, I Baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.

*(The Minister shall then (having first passed the child to its mother), offer the following, or an extempore prayer :)*

O God, of infinite mercy, the Father of the faithful seed, be pleased to grant unto this child an understanding mind and a sanctified spirit. May Thy Providence lead *him* through the dangers, temptations and ignorance of youth, that *he* may never run into the folly nor into the evils of an unbridled appetite. We pray thee so to order the course of *his* life, that, by good education, by holy example, and by Thy renewing and restraining grace, *he* may be led to serve Thee faithfully all *his* days, so that when *he* shall have glorified Thee in *his* generation, *he* may be received into Thine eternal Kingdom, through Jesus Christ our Lord. *Amen.*

Almighty and most merciful Father, let Thy grace descend and rest upon Thy servant and handmaid, the parents (or guardians) of this child. Grant unto them, we beseech Thee Thy Holy Spirit, that they, like Abraham, may command their children and their household, to keep the way of the Lord. Direct their actions and sanctify their hearts, words, and purposes, that their whole family may be united to our Lord Jesus Christ, in the bonds of obedience and charity, and that they all being in this life Thy holy children by adoption and grace, may be admitted into the Church of the first-born in

heaven, through the merits of Thy dear Son, our Saviour and Redeemer. *Amen.*

*In the public service we recommend immediately before the sermon, as the more suitable time for Baptism, and if in the family circle, that the service close with the Benediction.*

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### BAPTISM OF ADULT PERSONS.

DEARLY BELOVED,—Forasmuch as all men are conceived and born in sin, and “that which is born of flesh is flesh,” and “they that are in the flesh cannot please God,” but live in sin, constantly transgressing God’s holy law ; and that our Saviour Jesus Christ hath said, “Except a man be born of water and of the Spirit, he cannot enter the kingdom of God,” I beseech you to call upon God the Father, through our Lord Jesus Christ, that of His bounteous goodness He will grant to *this person* (or *these persons*) that which, by nature, none can have ; that *he* being baptized with water, may also be baptized with the Holy Spirit, and being received into Christ’s Holy Church, may continue a living member of the same.

*(Then shall the Minister offer the following prayer) :*

Almighty and everlasting Jehovah, the aid of all that need, the helper of all that flee to Thee for succour, the life of them that believe, and the resurrection of the dead ; we invoke Thy blessing upon *this person*, that *he*, coming to Thy holy baptism, may enjoy the grace signified by this holy Sacrament. Receive *him*, O Lord, as Thou hast promised by Thy well-beloved Son, saying, “Ask, and ye shall receive ; seek, and ye shall find ; knock, and it shall be opened unto you.” So give now unto us that ask, let us that seek, find, open the gate unto us that knock, and grant that *this person* may enjoy the everlasting benediction of Thy heavenly washing, and may come to the eternal kingdom promised to Thy people, through Jesus Christ our Lord. *Amen.*

*(Then shall the Minister say) :*

Hear the words of the Gospel written by St. John, in the third chapter, beginning at the first verse : [Quote to end of 8th verse.]

(Then shall the Minister say to the person to be Baptized as follows) :—

You have come hither desiring to receive holy Baptism. You have heard how the congregation hath prayed that our Lord Jesus Christ would vouchsafe to receive you, to bless you, and to give you the kingdom of heaven and everlasting life. And our Lord Jesus Christ hath promised in His holy word to grant all those things that we have prayed for—which promise He, for His part, will most surely keep and perform. Wherefore, after this promise made by Christ, *you* must also faithfully, for *your* part, promise, in the presence of this congregation, that you will renounce the devil and all his works, and constantly believe God's holy word, and obediently keep His commandments.

Dost thou thus promise ?

Answer.—I do.

(Then shall the Minister say) :—

LET US PRAY.—O merciful God, grant that all carnal affections may die in *this person*, and that all things belonging to the Spirit may live and grow in *him*. Grant that *he* may have power and strength to obtain victory over the devil, the world and the flesh. Grant that *he* being here dedicated to Thee by our office and ministry, may also be endowed with heavenly virtues, and everlastingly rewarded, through Thy mercy, O blessed God, who dost live and govern all things, world without end. *Amen.*

Almighty, ever-living God, whose most dearly beloved Son, Jesus Christ, for the forgiveness of our sins, did shed out of His most precious side both water and blood, and gave commandment to His disciples that they should go teach all nations, and baptize them in the name of the Father, and of the Son, and of the Holy Ghost : regard, we beseech Thee, the supplications of this congregation, and grant *this person* now to



be baptized may receive the fulness of Thy grace, and ever remain in the number of Thy faithful and elect children, through Jesus Christ our Lord. *Amen.*

*(Then shall the Minister sprinkle or pour water upon the person or persons to be baptized, saying) :—*

*A. B.*—I baptize thee, in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

*(After which he shall say) :—*

LET US PRAY.—Almighty and everlasting God, heavenly Father, we give Thee humble thanks for that Thou hast vouchsafed to call us to the knowledge of Thy grace and faith in Thee. Increase this knowledge and confirm this faith in us evermore. Give Thy Holy Spirit to *this person* that *he* may grow in grace and in the knowledge of our Lord Jesus Christ, and may live soberly, righteously, and godly, in this present world, as becometh the Christian profession, and that *he* may ultimately inherit everlasting life, through our Lord Jesus Christ, who liveth and reigneth with Thee and the Holy Spirit, now and forever. *Amen.*

The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all, now and forever. *Amen.*

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## 5. ADMINISTRATION OF THE LORD'S SUPPER.

*(At the appointed time, the Minister shall give the following)*

### INVITATION.

If any man sin, we have an advocate with the Father, Jesus Christ the righteous; and He is the propitiation for our sins, and not for ours only, but for the sins of the whole world.

Ye that do truly and earnestly repent of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking henceforth in His holy ways; draw near with faith and take

this holy sacrament to your comfort, making your humble confession to Almighty God.

*(Then shall the following Confession be made in behalf of the Church by the Minister) :—*

Almighty God, Father of our Lord Jesus Christ, maker of all things, Judge of all men, we acknowledge and deplore our manifold sins which we have from time to time wickedly committed, in thought, word, and deed, against Thy Divine Majesty, provoking most justly Thy indignation against us : have mercy upon us, most merciful Father, for Thy Son, our Lord Jesus Christ's sake, forgive us all that is past, and grant that we may ever hereafter serve and please Thee in newness of life, to the honour and glory of Thy name, through Jesus Christ our Lord. *Amen.*

*(Then shall the Minister say) :*

O Almighty God, our heavenly Father, who of Thy great mercy hast promised forgiveness of sins to all them that, with hearty repentance and true faith, turn unto Thee, have mercy upon us. Pardon and deliver us from all our sins, and bring us to everlasting life, through Jesus Christ our Lord. *Amen.*

*(Then shall the Minister say) :—*

We do not presume to come to this Thy table, O merciful Lord, trusting in our own righteousness, but in Thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under Thy table. But Thou art the same Lord whose property is always to have mercy. Grant us, therefore, gracious Lord, so to eat by faith the flesh of Thy dear Son Jesus Christ, and to drink His blood, that we may live and grow thereby ; and that, being washed through His most precious blood, we may evermore dwell in Him and He in us. *Amen.* *(Then shall the minister receive and administer the Ordinance.)*

## 6. SOLEMNIZATION OF MARRIAGE.

*(The persons to be married standing together, the woman and her female attendants at the man's left, and the male attendants at his right, the Minister shall say :)*

We are gathered together in the sight of God, and in the presence of these witnesses, to join together this man and this woman in holy matrimony. Therefore if any one can show just cause why they may not lawfully be joined together, let him now speak or else hereafter hold his peace.

*(Then shall the Minister say unto the persons who are to be married :)*

I require and charge you both that if either of you know any impediment why you may not be lawfully joined together in matrimony, you do now confess it, for be ye well assured that so many as are coupled together otherwise than is sanctioned by the word of God, are not joined together by God, neither is their matrimony lawful.

*(If no impediment is alleged, then shall the Minister say unto the man :)*

A. B., Wilt thou have this woman to be thy wedded wife, to live together after God's ordinance in the holy estate of matrimony? Wilt thou love, comfort and keep her, in sickness and health, and keep thee only unto her so long as ye both shall live?

*(The man shall answer :)*

I will.

*(Then shall the Minister say unto the woman :)*

C. D., Wilt thou have this man to be thy wedded husband, to live together after God's ordinance, in the holy estate of matrimony? Wilt thou love, honour and keep him, in sickness and in health, and keep thee only unto him as long as ye both shall live?

*(The woman shall answer :)*

I will.

*(Then shall the Minister say :)*

LET US PRAY.—O, Eternal God, creator and preserver of all mankind, giver of all spiritual grace, the author of everlasting life; who Thyself didst institute, in the time of man's innocency, the honourable estate of matrimony, signifying unto us the mystical union that is between Christ and His Church; which Christ also adorned and beautified with His presence and first miracle that he wrought in Cana of Galilee, and which is commended of St. Paul as honourable among all men; send now Thy blessing upon these Thy servants, this man and this woman, whom we bless in Thy name, that they may surely perform and keep the vow and covenant between them made, and may ever remain in perfect love and peace together, and live according to Thy laws through Jesus Christ our Lord. AMEN. *(Or an extempore prayer may be offered.)*

*(Then shall the Minister receive the ring, and cause the man with his right hand to take the woman by her right hand, to say after him :)*

I, *A. B.*, take thee, *C. D.*, to be my wedded wife, from this day forward, for better or worse, in sickness or health, till death us do part, and [*here the ring is put by the groom on the third finger of the bride's left hand*] I give thee this ring as a pledge of my affection and fidelity.

*(Then shall the woman take the man's right hand in hers, and shall say after the Minister :)*

I, *C. D.*, take thee, *A. B.*, to be my wedded husband, from this day forward, for better or worse, in sickness and in health, till death do us part; and I accept this ring in token thereof.

*(Then shall the Minister say :)*

Forasmuch as these persons have consented to be joined together in holy wedlock, and have witnessed the same before God and this company, and thereto have pledged their faith each to the other, and have declared the same by joining of

hands and giving and accepting of a ring, I now pronounce them husband and wife, in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

*The Minister shall then pronounce the Benediction.*

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## 7. BURIAL SERVICE.

*[See selections at the end of this service for exercises at the house, where, with the reading of appropriate selections, a hymn may be sung, and extempore prayer offered.]*

*(On reaching the cemetery, the Minister, going before the corpse, shall say) :—*

I am the resurrection and the life, saith the Lord ; he that believeth in me, though he were dead, yet shall he live ; and whosoever liveth and believeth in me, shall never die.

I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth ; and though after my skin, worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another.

We brought nothing into this world, and it is certain we can carry nothing out.

The Lord gave, and the Lord hath taken away ; blessed be the name of the Lord.

*(At the grave, when the corpse is deposited therein, the Minister shall say) :—*

Man, that is born of woman, hath but a short time to live, and is full of misery. He cometh up, and is cut down like a flower ; he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life, we are in death ; of whom may we seek for succour, but of Thee, O Lord, who for our sins art justly displeased ?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts, shut not Thy merciful ear to our prayers, but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, Thou most worthy Judge eternal, suffer us not at our last hour, for any pains of death, to fall from Thee.

*(Then, while earth shall be cast upon the body, the Minister shall say) :—*

Forasmuch as it hath pleased Almighty God, in His wise providence, to take from among us the soul of the departed, we therefore commit *his* body to the ground—earth to earth, ashes to ashes, dust to dust, in sure and certain hope that those who sleep in Jesus shall rise to everlasting life ; who shall change our vile bodies, that they may be made like unto His own glorious body, according to the mighty working whereby He is able to subdue all things unto Himself.

*(Then shall the Minister say) :*

LET US PRAY.—O Merciful God, the father of our Lord Jesus Christ, who is the resurrection and the life, in who whosoever believeth shall live though he die, and whosoever liveth and believeth in Him shall not die eternally : we meekly beseech Thee, O Father, to raise us from the death of sin unto the life of righteousness ; that when we shall depart this life we may rest in Him ; and at the general resurrection on the last day, may be found acceptable in Thy sight, and receive that blessing which Thy well beloved Son shall then pronounce to all that love and fear Thee, saying, “ Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world.” Grant this, we beseech Thee, O merciful Father, through Jesus Christ our Mediator and Redeemer. *Amen.*

The Grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with us all evermore. *Amen.*

## SCRIPTURE SELECTIONS FOR FUNERALS.

## FUNERAL OF A CHILD.

A voice was heard in Ramah, lamentation and bitter weeping, Rachel weeping for her children, refused to be comforted, because they were not. (Jer. xxxi. 15.)

And Jacob rent his clothes, and put cloth upon his loins, and mourned for his son many days. And all his sons and all his daughters rose up to comfort him, but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him. (Gen. xxxvii. 34, 35.)

When the child was grown, it fell on a day that he went out to his father to the reapers. And he said to his father, My head, my head. And he said to a lad, Carry him to his mother. And when he had taken him and brought him to his mother, he sat on her knees till noon and then died. And she went up and laid him on the bed of the man of God, and shut the door upon him and went out. And she called unto her husband and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again. So she went and came unto the man of God to Mount Carmel. And it came to pass when the man of God saw her afar off, that he said to Gehazi his servant, Behold yonder is that Shunamite, run now, I pray thee to meet her, and say unto her, Is it well with thee? Is it well with thy husband? Is it well with the child? And she answered It is well. (2 Kings iv. 18, 22, 25, 26. Or 2 Sam. xii. 16-23; ,

Take heed that ye despise not one of these little ones, for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven. Even so it is not the will of your Father which is in heaven that one of these little ones should perish. (Matt. xviii. 10, 14.)

I was dumb, I opened not my mouth, because thou didst it. (Ps. xxxix. 9.)

And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child

was dead : for they said, Behold while the child was yet alive, we spake unto him, and he would not hearken to our voice : how will he then vex himself, if we tell him that the child is dead ? But when David saw that his servants whispered, David perceived that the child was dead : therefore David said unto his servants, Is the child dead ? And they said, He is dead ? Then David arose from the earth, and washed, and anointed *himself*, and changed his apparel, and came into the house of the Lord, and worshipped : then he came to his own house : and when he required, they set bread before him, and he did eat. Then said his servants unto him, What thing *is* this that thou hast done ? thou didst fast and weep for the child *while it was alive* ; but when the child was dead, thou didst rise and eat bread. And he said, While the child was yet alive, I fasted and wept : for I said, Who can tell *whether* God will be gracious to me, that the child may live ? But now he is dead, wherefore should I fast ? can I bring him back again ? I shall go to him, but he shall not return to me. (2 Sam. xii. 18, 23.)

He maketh sore and bindeth up, he woundeth, and his hands make whole. (Job v. 18.)

The Lord gave and the Lord hath taken away, blessed be the name of the Lord. (Job i. 21.)

#### 8. RULES OF ORDER TO BE OBSERVED IN OFFICIAL MEETINGS, BUT SPECIALLY IN CONFERENCE.

I. The presiding officer shall call the Assembly to order at the time appointed ; open the proceedings with reading the Scriptures, singing and prayer ; cause the journals to be read, recognize the members of Conference as possessed of equal rights in the submission of propositions, and enforcing their claims ; and decide all points of order, subject to an appeal to the Assembly : such appeal to be answered without debate.

II. All members, when desiring to speak, shall rise to their feet and address the Chair ; should two or more members rise at the same time, the President shall name the person first entitled to the floor. All members to keep their seats while any address is being delivered.



III. Every mover of a resolution is responsible for writing it, and may be required to write it out prior to submitting for discussion.

IV. When a resolution is moved and seconded, or a report read by the Secretary, or stated by the President, it becomes the property of the Assembly ; nevertheless, may be withdrawn before decided on, with consent of the seconder, if the Conference does not object.

V. All motions to postpone or lay on the table shall be taken without debate.

VI. No new motion shall be entertained until the one under consideration has been disposed of, which may be done by *amendment*, *substitution*, *postponement indefinitely or to a set time*, reference to a committee, adoption, or rejection.

VII. No member shall be interrupted while speaking, except by the President to call him to order when he departs from the question, indulges in unseemly language, or deals in personalities ; but any member may call the attention of the President to the subject when he deems the speaker out of order.

VIII. No person shall speak more than twice on the same subject, nor longer than ten minutes, without permission from the Chair, except the mover, who shall be entitled to a general reply.

IX. Any member may move the *re-consideration* of any question who voted with the majority, but not until some other item of business hath been disposed of ; but a motion to re-consider a non-debatable motion shall be decided without debate.

X. Motions to adjourn, relating to the rights and privileges of the Assembly or individual members, and orders of the day shall be considered questions of privilege.

XI. Only two amendments, or an amendment to an amendment, shall obtain before the Conference at the same time.

XII. Questions on which members wish to secure an expression of Conference, but which have not come through the regular business channels, shall be handed to the President, placed at the bottom of the business list, and then taken in order, or at the discretion of the President.

XIII. No member shall speak to a question after the President hath risen to put the motion, and all members present will be ex-

pected to vote *pro* or *con*, unless excused from doing so by the Conference.

XIV. It shall be in order to move that the question be taken without further debate, or that any vote or order of proceeding adopted by the Conference be suspended, and if favoured by a two-third vote shall be so determined.

XV. Every member shall be expected in his place at the calling of the roll, and any member leaving his seat without permission from the presiding officer shall be subject to a reprimand from the Conference.

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#### 9. A COPY OF A DEED FOR ESTABLISHING THE IDENTITY OF THE BIBLE CHRISTIAN CONFERENCE.

*To all to whom these Presents shall come :*

WE whose names and seals are hereunto subscribed and affixed, being the Thirteenth Annual Conference of the Ministers and Representatives of the people denominated Bible Christians, held at Hick's Mill Chapel in the Parish of Gwennap, in the County of Cornwall, the twenty-eighth day of July, 1831, and following days, send greeting.

WHEREAS certain pieces of land with Buildings thereon, commonly called Chapels, and a dwelling house or other hereditaments and appurtenances to each of the same belonging, have been, and are expected to be conveyed to certain persons, their heirs, executors, administrators, and assigns, UPON TRUST, (among other trusts) that the trustees in the several deeds respectively named or to be named, and the survivors of them and the trustees for the time being, to be elected as in the said deeds is or may be appointed, shall permit and suffer such persons as may from time to time be appointed by the Conference of the people called Bible Christians, to use and enjoy the said premises and therein to preach and expound God's Holy Word. AND WHEREAS, for rendering more effectual the trusts created or to be created by the said several deeds, and that no doubt or litigation may arise with respect to the same and the true meaning thereof, it has been deemed expedient to explain what is meant by the Annual Conference of the people called Bible Christians, and to declare what persons shall be members of such Conference, and by what rules and regulations the succession and Identity thereof are to be continued. NOW

THEREFORE, these presents Witness, that for the accomplishment of the above purpose, it is hereby declared,

1st. THAT the Annual Conference of the people called Bible Christians, shall consist of the President and Secretary of the Previous Annual Conference, the Superintendents of the Districts, being preachers and expounders of God's Holy Word, the Representatives of the Districts, to be chosen as hereinafter mentioned, and so many of the other preachers in full connexion as may be authorized to attend such Conference by their respective Annual District Meetings.

2nd. That the members of the said Conference, and their successors for the time being, shall assemble once in every year, at such time, and in such place, as shall have been appointed by the preceding Conference, save that the next Annual Conference shall be held in Ebenezer Chapel at Lake, in the parish of Shebbear, in the County of Devon, on the twenty-sixth day of July, one thousand eight hundred and thirty-two, for the purpose of appointing the time and place of holding each subsequent Conference, and for advising together, in order to promote the preaching of the Gospel of Christ, to appoint the preachers to the use and enjoyment of the said chapels and premises, so given, or to be given and conveyed upon the trusts aforesaid, to expel unworthy Ministers and Members from the said Society, and to receive other persons into full connexion as preachers and expounders, as aforesaid, and also to admit other persons upon trial, for the like purpose.

3rd. That all Superintendents of Districts, being preachers and expounders of God's Holy Word, shall be annually appointed and fixed upon by the Conference, and their appointments registered in the Journals thereof accordingly.

4th. That the Representatives of Districts shall be chosen at the Annual District Meeting which shall be held in each District, at, or about midsummer, in every year, by the majority of Circuit Stewards, who are in attendance at the District meetings as representatives of their respective Circuits; and such Representative of the District shall receive from the Superintendent of such District, who shall preside at such meeting, a certificate specifying that he was duly elected. Such Representative to be chosen from among the Circuit Stewards or Representatives of Circuits.

5th. That each District shall contain any number of Circuits, not exceeding eight in all, and that the extent of each District shall be pointed out in the stations of the preachers, at each Annual Con-

ference—which District shall take its name from one of the Circuits or some town adjacent.

6th. That the Annual District Meeting in each District shall be composed of the Male Itinerant preachers, and the Representatives from the Circuits in the Districts, to be chosen at the Midsummer Quarterly Circuit Meeting as hereinafter described.

7th. That a Circuit shall include all those Societies, or places of worship, which are placed under the care of the Pastor or Superintendent of such Circuit, and shall derive its name from one of the places of worship in the same Circuit or from some town in the vicinity.

8th. That each Circuit shall have two Stewards, which shall be chosen or re-elected at the Christmas quarterly meeting in every year, and in case of the occurrence of a vacancy, in the course of any year, through death or any other means, another steward may be elected at any quarterly meeting in such year, who shall act until the next Christmas quarterly meeting, or until another shall be chosen in his stead.

9th. There shall be four Quarterly Meetings held in each Circuit in every year, about the usual quarter days of Lady-day, Midsummer, Michaelmas, and Christmas, and such quarterly meetings to be composed of the Itinerant preachers of the Circuit, the Circuit Stewards, the Society Stewards, the Class leaders, and the approved local preachers. And that the Superintendent of the District, if present, shall preside at such quarterly meetings, and in case of his absence, the Pastor or Superintendent of the Circuit shall preside in his stead.

10th. That at the Midsummer Quarterly Meeting, in every year, each respective Circuit shall be at liberty to send one of their Circuit Stewards to the Annual District Meeting, as their Representative, and that the Representatives of the Circuits, when assembled, may authorize one of their number so assembled, to attend the next Annual Conference, as the Representative of that District, but it shall be quite optional to the Stewards whether one of them be so appointed or not.

11th. That if a Representative of any Circuit be sent to any District Meeting, such person must be one of the Circuit Stewards, duly appointed by a majority of votes, at the then last Midsummer Quarterly Meeting, who shall produce a certificate signed by the person who presides at such Quarterly Meeting, certifying that he

has been so appointed, and such person who may preside at the Quarterly Meeting is hereby required to sign the said certificate.

12th. That no person shall fill the office of either Circuit or Society Steward, who shall not be a member of the Society of Bible Christians.

13th. That no person shall be considered as a member of the Bible Christian Society, but those who are received as such by the Itinerant preachers of the Circuit, with the approbation of the members of the Society in which such member intends to meet, and that each member shall receive a ticket quarterly, signifying that he is such.

14th. That no preachers shall be considered as being in Full Connexion with the said Conference, but those who are acknowledged as such, by the Conference, and whose names are entered in the journals of the Conference accordingly.

15th. That each preceding Conference shall appoint when and where the next Annual Conference shall be held, and that the Superintendents and Representatives of the Districts, and all other persons, duly authorized to attend, in manner aforesaid, when assembled at such time and place, shall choose from among themselves, by a majority of votes, the President and Secretary for the orderly conducting the business of the Conference, who are to remain in office until another President and Secretary be so elected.

16th. That those Superintendents and Representatives of Districts, and others, as aforesaid, who shall be assembled at the time and place appointed, as aforesaid, shall be considered as the Conference of the people called Bible Christians, whether they be few or many, part or all of those who may be so authorized to attend, in manner aforesaid, and no other assembly shall be considered as such, and all cases in which any difference of opinion arises, shall be decided by the majority of votes present, and in case of even voting, the President is to give the casting vote.

17th. That the Conference shall, or may expel, or put out, from being a member thereof, or from being in connexion therewith, or from being upon trial, any member of the Conference, and any who may have been admitted into connexion therewith, or who may have been admitted upon trial, for any cause which to the Conference may appear fit, or necessary.

18th. The Conference shall and may make such rules and regulations for the management of the affairs of the said Society of Bible Christians, as to it may appear fit, or necessary, and also shall and

may appoint persons who are preachers and expounders of God's Holy Word, to the use and enjoyment of the Chapels and premises aforesaid, and also admit into connexion with them, or upon trial, any person or persons, whom they shall approve to be preachers and expounders of God's Holy Word, under the direction of the said Conference, which rules, regulations, and appointments, with the duration of the same, with the name of every such person so admitted into connexion, or upon trial, as aforesaid, with the time and degrees of admission, shall be entered in the Journals or Minutes of the Conference.

19th. That the Conference shall not, nor may nominate, or appoint, any person to the use and enjoyment of, or to preach and expound God's Holy Word in, any of the Chapels which may be given and conveyed upon the trusts aforesaid, who is not admitted into connexion with the same, or upon trial as aforesaid—but the Pastor or Superintendent of the Circuit may appoint any approved local preachers to officiate in such chapel.

20th. That the Conference shall and may appoint, the place of holding the next annual assembly thereof, at any city, town, or place in England where it shall seem expedient so to do.

21st. And for the convenience of the Chapels and premises already, or which may hereafter be given or conveyed upon the trusts aforesaid, out of England, the Conference shall and may, as often as it shall seem expedient, appoint any member or members of the Conference, with all or any of the powers, privileges, and advantages, hereinbefore contained, or vested in the Conference, and all acts, admissions, expulsions, and appointments whatsoever, of such member or members of the Conference, so appointed, as aforesaid, the same being put into writing and signed by such appointee, or appointees, and entered in the Journals, or Minutes of the Conference, and subscribed as herein mentioned, shall be taken and be the acts, admissions, expulsions, and appointments of the Conference, to all intents, constructions, and purposes whatsoever, from the respective times, when the same shall be done, anything herein contained to the contrary notwithstanding.

22nd. That all resolutions, and orders touching appointments, elections, admissions, expulsions, dispensations, delegations, and acts whatsoever, of the Conference shall be entered and written in the Journals or Minutes of the Conference, which shall be kept for that purpose, publicly read, and then subscribed by the President and Secretary thereof, for the time being, in the presence of the Conference, while so assembled, and when so Entered and Subscribed, shall be taken, received, and be the acts of the Confer

ence, and such entry and subscriptions as aforesaid, shall be taken, and be evidence of all and every such act or acts, of the said Conference, and of their delegates, without the aid of any other proof, and whatever shall not be so entered and subscribed, as aforesaid, shall not be had, taken, received, or be the act of the said Conference, and the said President and Secretary, are hereby required and obliged to enter and subscribe, as aforesaid, every act whatever of the Conference.

23rd. That all resolutions entered in the books of each respective Circuit and District, shall also be had, and taken, and be construed as the acts of the said quarterly and District meetings respectively.

24th. That in case the Superintendents, Representatives, and others, as aforesaid, shall neglect to assemble at the time and place appointed, by the preceding Conference; that then the Bible Christian Conference, shall be dissolved and come to nothing, and the Chapels which may have been conveyed, as aforesaid, shall vest in the trustees, for the time being, of the said Chapels, and premises, respectively, and their successors for ever, upon trust, that they, and the survivors of them, and the trustees, for the time being, do, shall, and may appoint such person, or persons, to preach and expound God's Holy Word therein, and to have the use and enjoyment thereof, for such time, and in such manner, as to them shall seem proper.

25th. That in order to prevent priestly domination from obtaining in the Connexion, each District shall be allowed, every fifth Annual Conference, to send as many additional Circuit Stewards, who may have been authorised to attend the Annual District Meeting, in the manner above described, in Article the Tenth, from their District Meeting, as their Representatives in Conference, as there may be Itinerant Preachers, authorised to attend in the manner above described, so as to make the number of the Itinerant Preachers and Representatives exactly equal, such Representatives to the Conference being duly authorised, in the manner hereinbefore described, and such fifth Conference to be reckoned or counted from the Conference for 1830, that is to say, the first time this shall be allowed to take place, shall be at the Conference for the year 1835, and again in the year 1840, and so every fifth Annual Conference subsequent therefrom, so long as the Annual Conference of the Bible Christians shall continue to exist. And if the aforesaid practice should be omitted at the Conference for the year 1835, or any fifth assembly thereof, subsequent therefrom, still it shall be lawful for the practice to be commenced, or continued at any fifth Annual Assembly of the Conference, beginning to reckon

from the year 1830. And the Annual District Meeting for the year 1835, and every fifth year subsequent therefrom, shall not be authorised to send a greater number of Itinerant Preachers to the Conference, as members thereof, than will be equal to the number of the Representatives so sent; but it shall be optional to such District Meeting, or a majority of the persons who may compose the Annual District Meeting, to decide whether the number of the Preachers, authorised to attend the Conference, shall be restricted, or the number of Representatives to the said Conference to be increased, so as to make the number of Itinerant Preachers and Representatives exactly equal. And if the Annual District Meeting in any District do not choose to send any additional Representative to the Conference, for any such fifth year, such omission shall not prevent the Superintendent of such District, and the President and Secretary of the previous Conference, if either or both of them should belong to such District, from being members of the Conference, but they shall be considered in that, and in every case, duly authorised members of the said Conference, as is hereinbefore provided under Article the First. And in case no additional Representatives should be sent from the Districts, such fifth year, the acts of the Majority of those members who may be duly sent, as aforesaid, shall be considered as the acts of the Conference, for that year, as fully as if this provision had not been made.

IN WITNESS whereof, we the several persons, comprising the said Thirteenth Annual Conference, held at Hick's Mill Chapel, in the Parish of Gwennap, in the County of Cornwall, have hereunto set our hands and seals, the eighth day of August, in the year of our Lord, one thousand, eight hundred, and thirty-one.

James Thorne, William Reed, Harry Major, Andrew Cory, Richard Sedwell, William Courtice, Francis Metherall, Charles Blake, William Kinsman, 1st; William Kinsman, 2nd; William Miller, Edward Hocken, William Hooper Daniel, Richard Preseridge Tabb, John Hicks Eynon, Henry Reed, Simon Orchard, Thomas Leggo.

#### 10. RULES OF CANADIAN CONFERENCE.

Brethren labouring in Canada having urged that in order more efficiently to prosecute our Missionary operations in that colony, it was necessary that they should have greater control over their local affairs, at the Conference of 1854, it was resolved:—That subse-



quent to the Annual District Meetings, there shall be an Annual Conference in Canada

1. That each Circuit or Mission Quarterly Meeting shall have the privilege of sending to each and every Annual District Meeting, within the bounds of which it is included, as members thereof, the two Circuit Stewards, provided there are two Itinerant Preachers on the station.

2. That each and every Annual District Meeting shall have the right to send an equal number of preachers and laymen to the Annual Conference, as members thereof.

3. That every fifth year, from 1875, the District Meeting shall not send to the Conference, as members thereof, more preachers than laymen, nor more laymen than preachers, but that their numbers shall be equal—this equality shall be secured by lessening the number of preachers, or by increasing the number of the laity, as the case may be. The appointments to be made as at present.

4. The English Conference shall, at least once in two years, have the power to appoint the President of the Canadian Conference, either by sending a Preacher from England for that purpose, or by appointing one of the Brethren in Canada.

5. That the English Conference may at any time send one or more Delegates to the Canadian Conference as members thereof, and the Canadian Conference shall have the privilege of sending one or more Delegates to the English Conference, as members thereof; the expense to be borne by the sending party.

6. That as all Missionaries have the privilege of returning to this country after seven years absence, the English Conference reserves to itself the right of recalling a Missionary after seven years' absence.

7. That the Preachers' Fund shall be common to the preachers in both countries; its affairs to be managed as at present.

8. That the expense of sending additional Missionaries to Canada, or the interchange of Missionaries, shall be arranged by mutual agreement.

9. That the Canadian Conference shall have entire control over local affairs, such as,

(1.) Taking out young men as Candidates for the ministry, receiving them into Full Connexion, (their examination, period of probation, and mode of reception, to be similar to the usages of the

English Conference,) granting liberty to marry, and appointing supernumeraries.

(2.) The sole appropriation of their own Circuit Funds.

10. That the friends in Canada shall be supplied with Connexional publications at 25 per cent. discount, and with any other publications they may order through the Book Steward, at 15 per cent. or more when practicable. They must bear the entire expense and risk of transit from the Book Room.

11. That the Brethren in Canada, in Conference assembled, shall have the right of suggesting any thing to the English Conference, affecting the general interest of the Connexion, which may to them appear desirable.

12. That no new act or measure of the English Conference, affecting the interests of Canada, shall be enforced, until the Canadian Conference has had an opportunity of discussing it, and reporting thereon.

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## 11. RULES OF THE SOCIETY.

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### ADMITTING PERSONS ON TRIAL.

There is but one condition previously required of those who desire admission into Society, namely, a desire to flee from the wrath to come by being saved from all sin.

In order to manifest the sincerity of their profession, they are required to meet *one quarter* on trial, or more if thought necessary; during which time their note of admittance shall entitle them to attend the Love-feasts and Lord's Supper.

The Leaders are desired to procure the rules of Society for all candidates as soon as they meet in class.

None shall be admitted, even on trial, to whom the majority of the members of the class object.\*

The case of persons who have been excluded from the Society shall be considered at an Elders' or other official meeting of the Society, before they shall be re-admitted.

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\* Great caution should be used in admitting persons on trial, if opposed only by a minority, lest it should engender discord and strife.

Persons on trial, or candidates for membership, when approved by the Elders' Meeting, or by the Minister appointed to renew the tickets, if there be no Elders' Meeting constituted, shall be received as approved members, either in the presence and with the consent of the members of the Society who may be present at such meeting; or they may be received into Society in the following manner: the members of the whole Society shall be requested to attend, the candidates shall be examined respecting their Christian experience, and their conformity to the Rules of the Society; the members shall signify if they approve of their being fully admitted; and the preacher shall present each, if approved, with a ticket of membership, accompanied by a suitable address. The preachers are desired to make these meetings as interesting and profitable as possible to the Society generally, by giving them such information about the state of their affairs, as is calculated to be beneficial.

### MEMBERS.

I. In order to their continuance as members of Society, they must avoid all immorality, such as :

1. Taking the name of God in vain; that is, using it in a light, irreverent, or careless manner. Exodus xx. 7.

2. Profaning the Lord's-day, by discoursing on temporal affairs—squandering its sacred hours in idleness and sloth, paying or receiving visits of pleasure or business,—doing any work thereon, except works of necessity or charity,—or buying or selling, except medicine in case of serious illness. Exod. xx. 8; Isa. lviii. 13, 14; Neh. xiii. 17, 18.

3. Drunkenness; tippling; or frequenting saloons or taverns, unless when duty or business requires it. Our members are earnestly entreated to abstain from the use of all intoxicating drinks. Prov. xxiii. 20, 21; Isa. xxviii; 1 Cor. vi. 10.

4. Fighting, or quarrelling; brother going to law with brother; returning evil for evil, or railing for railing; or practising anything unfair in trade or business. Matt. v. 38—41; 1 Peter iii. 9; 2 Peter ii. 11.

5. Uncharitable or unprofitable conversation, tale-bearing, whispering, back-biting, slandering, and evil-speaking. Prov. xvi. 28; Acts xxiii. 5; Rom. i. 29, 30; Eph. iv. 31, 32; v. 4; Titus iii. 2; Jude 8—10.

6. Inquisitively prying into the business or secrets of others; or in any measure doing to others as we would not that others should do unto us. Matt. vii. 12.

7. Doing what we know is not for the glory of God, such as indulgence in luxurious living, or immodest and extravagant apparel.

8. The taking such diversions as cannot be used in the name of the Lord, such as card-playing and dancing, or attending theatres, circuses, or other places of carnal amusement. Gal. v. 21 ; 1 Peter iv. 3—5 ; Eph. v. 6 ; Phil. i. 12 ; 1 Cor. x. 31.

9. The singing of such songs, or reading such books, as have an immoral tendency. Col. iii. 16, 17.

10. Borrowing, without a probability of paying ; or withholding what is due after the time appointed, and of being required by the owner ; or buying on credit without a strong probability of soon being able to pay it. Rom. xiii. 8.

N. B.—In order to determine on the integrity of a member's proceedings, who may have made an assignment, become a bankrupt, or taken the benefit of any Legislative act for debtors, the Elders' Meeting shall depute proper persons to investigate the matter, that if such member has acted honestly and satisfactorily, his uprightness may be established ; or if he has acted fraudulently, that he may be expelled. And in any case where a member who may have failed in business afterwards acquires sufficient property to enable him to pay up former deficiencies, he shall be expected to do so as soon as possible, except in cases where the persons deputed by the Elders' Meeting see cause to determine the contrary, from the consideration that any creditor unnecessarily adopted a line of procedure which wasted his property at the time of his insolvency.

11. Marrying with unbelievers. Gen. vi. 2, 3 ; Neh. xiii. 23, to the end of chapter ; 2 Cor. vi. 14.

II. It is expected of all who continue in our Societies that they should walk worthy of their high calling—

1. By doing good to all men :—to their bodies, of the ability which God giveth, by giving food to the hungry, clothing the naked, visiting the sick, and assisting those in distress, or in prison. Matt. xxv. 35 :—to their souls, by instructing, reproofing, or exhorting them to seek salvation, and by promoting the circulation of the Scriptures, and the spread of scriptural knowledge.

2. By recognizing their stewardship for God, in regularly setting apart of their substance and income for religious and charitable objects, as the Lord shall have prospered them—thus at once meeting

their obligations, and checking avarice, by systematic beneficence. Matt. vi. 19 ; 1 Cor. xvi. 2. ; 2 Cor. ix. 6, 7.

3. By doing good, especially to them that are of the household of faith ; employing and buying of them in preference to others ; helping each other in business—and so much the more because the world will love its own, and them o y. Gal. vi. 10.

4. By being diligent in business ; by running with patience the christian race ; by daily self-denial and cross-bearing, and by cultivating the graces which constitute christian character.

III. It is required of all who remain in our Societies, that they continue to evidence their desire of salvation—

By attending all the means of grace, especially—

The public worships of God ;

The ministry of the word, either read or expounded. Rom. x. 17 ; Heb. x. 25 ;

The supper of the Lord. Luke xxii. 19 ; 1 Cor. xi. 23—26 ;

Family and private prayer. Jer. x. 25 ; Matt. vi. 6 ;

Searching the Scriptures. John v. 39 ; and

Fasting or abstinence. Joel ii. 12 ; Matt. vi. 16 ; Matt. xvii. 21.

Each member of society should regularly meet in class, and attend the quarterly Renewal of Tickets, unless unavoidably prevented, and otherwise conform to our rules.

To prevent imposition by persons professing to come from another part of the Connexion, such members as may travel, or remove to another Circuit, are expected to apply to their Pastor for a removal Card, which Card, on being produced, shall entitle them to be received as approved members, (and Local Preachers, when so characterized in the said Card,) in the Circuits to which they remove.

If one member trespass against another, the aggrieved person is required, according to our Lord's instructions, Matt. xviii. 15—18, first to speak to him in private, or write to him on the subject ; should this not avail, he must go to him again with one or two judicious persons ; but should this also prove ineffectual, the affair must be laid before a church meeting and settled. Official persons are expected to see that these steps are taken by a complainant, before they take cognizance of such private differences.

If any among us observe not these Rules, but habitually break any one of them, let it be made known to them who watch over that

soul. We will admonish him of the error of his ways; we will bear with him for a season in cases not flagrantly immoral;—the case shall be laid before an Elders' or other official meeting, and impartially examined. If the offender be brought to repentance, he shall be restored and again received; but if he be refractory and impenitent, after proper means have been used, he shall be excluded.

Members accused of any offence, shall have timely notice of the charge or charges to be preferred against them, at an Elders' or other official meeting; and have an opportunity of answering for themselves at such meeting, before their case is decided.

Any party dissatisfied with the decision of the Elders' meeting, may, by giving timely notice to his Pastor, bring the case before the Quarterly Meeting of the Circuit.

Finally, brethren, keep the world under your feet, heaven in your eyes, Christ in your heart, and let holiness in the Lord be graven on all your deportment; that as a part of God's true Israel, you may be included in the covenant of Promise, Deut. xxvi. 16—19. "That there be no breaking in or going out, that there be no complaining in our streets." "Happy is the people that is in such a case; yea, happy is the people whose God is the Lord."

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## 12. CONSTITUTION OF THE SABBATH SCHOOLS.

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### ARTICLE I.—NAME &c.

1. This School shall be denominated the———Bible Christian Sabbath School.

2. Any child may become a pupil in this School by making request, either in person, or through his or her parents, to the Superintendent.

### ARTICLE II.—OFFICERS AND THEIR DUTY.

1. The officers of this School shall be a Superintendent—who must be a member of the Bible Christian Church,—Secretary, Treasurer and Librarian.

2. The management of this School shall be vested in the above-named officers, together with the Teachers of the School, and the Ministers of the Circuit or Station. Five to form a quorum for the transaction of business at any regular Teachers' Meeting.

3. A Teachers' meeting shall be held monthly ; and at the one held in January, the officers shall be elected to hold office for one year.

#### SUPERINTENDENT.

1. It shall be the duty of the Superintendent : To open the School and close it with singing and prayer ; to enforce the rules for the maintenance of order ; to admit and arrange the scholars into classes, and appoint teachers over them, as advised by the Teachers' Meeting, and to give the necessary direction and assistance to teachers, in the performance of their duties. In the absence of the Pastor, to preside at all Teachers' Meetings, maintain order and see that all business is constitutionally conducted.

2. To see that an accurate record of the proceedings of all Teachers' Meetings is kept, and that the Quarterly and Annual reports be duly made out by the Secretary. To attend, quarterly, the Elders' Meeting, and present, with the Minutes of the Teachers' Meeting, a report of the standing and progress of the School ; and to use every exertion in his power, to impress upon the minds of the Church Officials, the important duty of caring for the lambs of the fold of Christ.

#### SECRETARY.

1. It shall be the duty of the Secretary to keep an accurate record of the proceedings of all Teachers' Meetings, and to keep the Roll of teachers and of scholars, and an account of the weekly attendance of teachers.

2. To see that proper care be taken of all books in use in the school, apart from the Library, and renew the Class Books when necessary.

3. To make any minutes that may be deemed useful, under the direction of the Superintendent, and to note any interesting circumstance, connected with the School. To prepare Quarterly and Annually, a Report of the School, showing the number of scholars and teachers withdrawn, expelled &c., and the present number on the Rolls, with the average attendance.

4. To furnish to the Secretary of the Sabbath School Teachers'

Conference, all needed information when called upon to do so. To sign all orders of the Teachers' Meeting on the Treasurer.

### LIBRARIAN.

It shall be the duty of the Librarian to take charge of the Library ; to deliver and receive the books ; to keep a record of the same, and report upon their condition &c., when required.

### TREASURER.

The duties of the Treasurer shall be to receive all moneys which come into the funds of the School, and hold them subject to the order of the Teachers' Meeting.

### TEACHERS.

1. It shall be the duty of the Teachers to be punctually at the head of their respective classes, at the opening of the School : to avoid conversation with each other during school hours, except on necessary school business. To maintain decorum in their classes. To teach, according to their ability, the appointed Scriptural lesson. To inculcate obedience to parents and superiors—especially to the Superintendent—and *love to God*; not forgetting that all their efforts should tend toward leading the scholars to the Saviour.

2. To attend regularly to the Teachers' Meetings, and in every way seek to aid the Superintendent in carrying out the views and plans there adopted. To visit absent scholars at their homes, to satisfy themselves of the cause of absence, and strive to enlist the co-operation of parents and guardians, in securing regular attendance. To give timely notice to the Superintendent of any anticipated resignation of office, that the vacancy may be provided for ; and in case of unavoidable absence, to find a suitable substitute, or failing, to notify the Superintendent early of the fact.

### MINISTERS.

It shall be the duty of the Ministers to attend, whenever practicable, the Teachers' Meeting, to give their counsel and influence in favour of the School, and so arrange their pastoral work, as to admit of giving each School under their charge, a visit and an address at least, once per quarter, and to hold Sabbath School Conferences, annually, whenever practicable.



## TEACHERS' MEETING.

The Teachers' Meeting shall be competent to nominate, elect or dismiss teachers ; to adopt schemes for the raising and expenditure of money, and to decide on all matters connected with the interests of the School. Subject only to the Elders' Meeting. At all regular meetings, the following shall be the order of business :—

- 1st. Opening with singing and prayer.
- 2nd. Reading minutes of last meeting.
- 3rd. Examining Teachers' roll-book.
- 4th. Reading communications.
- 5th. Nominations and elections of Teachers.
- 6th. Unfinished business.
- 7th. Reports of Committees.
- 8th. Report of Superintendent.
- 9th. Report of Secretary.
- 10th. Report of Librarian.
- 11th. Report of Teachers.
- 12th. Remodeling of classes.
- 13th. Miscellaneous business.
- 14th. Reception of suggestions :—1st, as to government ; 2nd, as to instruction ; 3rd, as to the religious state of the School.
- 15th. Adjournment.

## BY-LAWS.

1. No person shall be engaged as a teacher in this School who is not an approved member of the Church, unless the Superintendent shall have previously laid the name of such person before the Elders' Meeting and gained their consent.
2. No order shall be drawn on the Treasurer for any funds without the consent of the Teachers' Meeting.
3. The Hymn-book to be used in the School is that published for the use of Sabbath Schools by the Bible Christian Connexion.
4. No teacher or scholar shall enter or leave School during the opening or closing prayer,

5. No scholar shall leave his or her seat without the consent of the teacher.

6. No scholar shall have more than one book at a time out of the Library, and in case any book be destroyed or badly defaced, the guilty party shall be reported to the Superintendent, who may expose the misdeed.

7. Any scholar persisting in wilful misconduct :—As disobedience, lying, swearing, talking indecently, using tobacco in or about the School, or loitering about the door or premises, after the Superintendent has pointed out the evil of such misconduct, shall be expelled from the School.

8. Scholars are expected to [appear as clean as possible in their apparel and persons.

9. Teachers shall be nominated at regular Teachers' Meetings, and having served satisfactorily one month, shall then be elected by a two-thirds vote of the members at the Teachers' Meeting next ensuing.

10. Any teacher being absent three successive Sabbaths without giving satisfactory reasons to the Superintendent shall be considered as having withdrawn.

11. The School shall be dismissed in order by classes, under direction of the Superintendent.

12. A Sabbath School prayer-meeting shall be held monthly, at the close of school and all the teachers and scholars invited to attend.

13. The only principle recognized in the government of this School is *Love*.

### RECOMMENDATIONS.

1. That a schedule of Scripture lessons be adopted quarterly or annually, and that the same lesson at the same time be taught in every class without respect to ages.

2. That where separate classes exist, as Infant classes, and Senior Bible classes ; These should be called in at the closing of the School and catechised with the others on the lesson for the day by the Superintendent or a suitable substitute.

3. That the too common practice of suspending the regular exercises of the School to make special preparations for Anniversaries, be discountenanced, and that Anniversary exercises do consist of a

review of the year's work, or some portion of it, in the form of Scripture examinations, and singing those tunes that may have been gradually introduced during the year, to that intent.

4. That the custom of teaching classes from the New Testament, exclusively, be avoided—Bibles being so cheap—as it naturally limits the teachers, and not unfrequently makes erroneous impressions on the scholar's mind, as to the relative value of the different parts of the Bible, and as to the position or grade of the scholars in reference to other classes.

5. That the placing of classes in charge of two teachers, to be taught by them on alternate Sabbaths be avoided, as a system that works badly.

6. That the following plan be adopted for changing the Library in Schools of, say 100 scholars and under, viz :—The School assembled let the Librarian pass immediately around and collect the books brought in for the day, and check them off, and enter others in their places : a slip of paper being placed in each, one end protruding, having the name of the scholar to which it belongs. At the close of School let the other officers assist in the distribution, returning the slips of paper to the Librarian for future use. In this way the change may be effected with speed and quietness, and few errors are liable to occur.

7. That whenever it does not conflict with the provisions of the Digest, the Sabbath School Superintendent shall be annually elected a member of the Elders' Meeting.

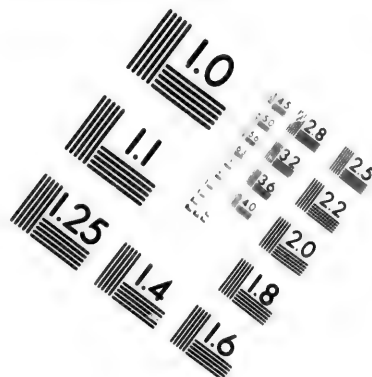
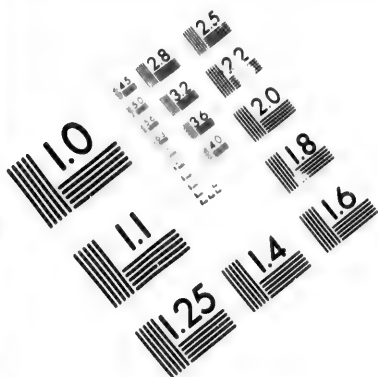
#### SABBATH SCHOOL CONFERENCES.

The object of Sabbath School Conferences shall be, to hear addresses and essays, and to hold discussions on themes relating to the great Sabbath School work. To review the schedules returned from the various Schools of the Station or——, to give mutual counsel, instruction and encouragement; and to pass resolutions recommending their views to the Elders', Quarterly, or District Meeting, but it shall not be their province to adopt any regulations, or to enact laws by which the action of the Connexional Conference, or the doctrines or discipline of the Church shall be in any way interfered with, or that shall be binding on any individual School.

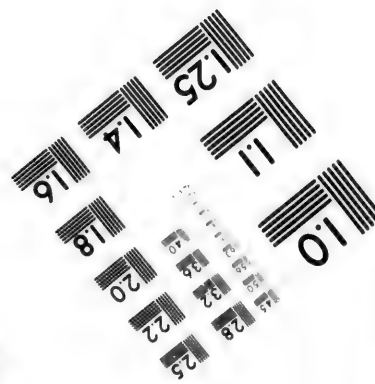
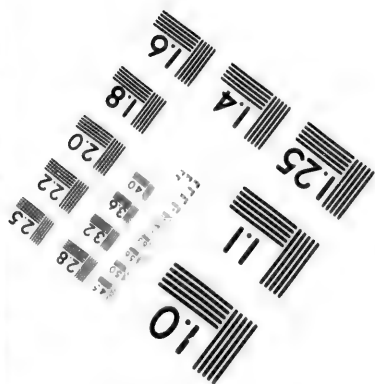
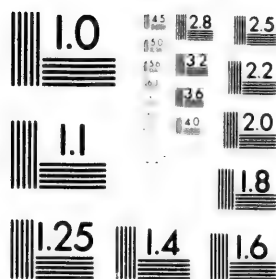
## FORM OF SCHEDULE.

Schedule of return from \_\_\_\_\_ Sabbath School in the  
\_\_\_\_\_ Station for the year 18—.

1. When was your School organized ?
  2. What is your present number of scholars on the Roll ?
  3. What is the number of Officers and Teachers ?
  4. How many Teachers are members of the Church ?
  5. How many Scholars are members of the Church ?
  6. How many were admitted during the past year ?
  7. How many Teachers and Officers are total abstainers from all intoxicating drinks ?
  8. How many Scholars are total abstainers from all intoxicating drinks ?
  9. Have you any Temperance Organization in your School ?
  10. Have you any separate Senior Bible Class, if not, why ?
  11. Have you any Infant Class, if not, why ?
  12. How many volumes in your Teachers' Library ?
  13. How many in your Scholars' Library ?
  14. How many volumes were added in the past year ?
  15. What means do you generally adopt to secure funds ?
  16. What amount was raised last year ?
  17. How was it expended ?
  18. What periodicals do you take for your school ?
  19. How many visits have you received from your Pastors during the past year ?
  20. What number of addresses have they delivered ?
  21. What suggestions can you give for the improvement of your own or the Sabbath Schools in general ?
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## 13. COURSE OF STUDY.

## PREPARATORY COURSE FOR CANDIDATES.

All candidates, before being received by the Conference as probationers for the regular ministry, shall pass a satisfactory examination in Arithmetic, English Grammar, Geography, Theology, and the general contents of the Old and New Testaments. Text Books : Cooke's Theology, and the Text Books used in the Public Schools.

## PROBATIONER'S COURSE.

*First Year.*—Systematic Theology, Homiletics and English Grammar (advanced). Text Books : Cooke's Theology, Watson's Institutes (Part I.), Kidder's Homiletics, Angus' Bible Handbook (chap. 1 and 2). On Grammar, the authorized Text Book used in the Public Schools.

*Second Year.*—Systematic Theology, Biblical Geography, Ecclesiastical History, Old Testament History. Text Books : Watson's Institutes (Part II.), Rogers' Superhuman Origin of the Bible, A. Thompson's Handbook of Scripture Geography, Angus' Bible Handbook (pages 253 to 273), Mosheim's Eccl. History to the end of the 13th Century, Students' History of the Old Testament.

*Third Year.*—Systematic Theology, Logic, Moral Science, History of the New Testament, Ecclesiastical History. Text Books : Watson's Institutes (Part III.), Whateley's Logic, Whewell's Elements of Morality (2 vols.), Student's History of the New Testament, Mosheim's Eccl. History to the end of the vol.

*Fourth Year.*—Systematic Theology, Mental Science, Rhetoric, General History. Text Books : Watson's Institutes (Part IV.), Upham's Mental Philosophy, Whedon on the Will, Whateley's Rhetoric, Collier's Outlines of General History.

## WORKS FOR REFERENCE AND CONSULTATION.

I. *On Theology* :—Lectures on Christian Theology, by Dr. C. Knapp ; Cooke's Deity, Paley's Evidences and Natural Theology, and Butler's Analogy.

II. *Homiletics* :—A Treatise on the Preparation and Delivery of Sermons, by J. A. Broadus, D.D. ; God's Word through Preaching, by John Hall, D.D. ; Conditions of Success in Preaching Without Notes, by R. S. Storrs, D.D., LL.D.

III. *Biblical Geography*:—Handbook of Bible Geography, by Rev. G. H. Whitney, A.M.; *The Land and the Book*, by W. M. Thompson, D.D.

IV. *Church History*:—Neander's *History of the Christian Religion and Church*; D'Aubigne's *History of the Reformation*; Schaff's *History of the Apostolic Church*; Milman's *History of Latin Christianity*.

V. *Bible History*:—Angus' *Bible Handbook*; *Life and Letters of St. Paul*, by Conybeare and Howson.

VI. *Logic*:—Sir William Hamilton's *Logical Lectures*; *Laws of Discursive Thought*, a Text Book of Formal Logic, by Dr. James McCosh.

VII. *Moral Science*.—Wayland's *Moral Science*; Adam Smith's *Theory of the Moral Sentiments*.

VIII.—*Mental Science*:—Metaphysical Lectures, by Sir W. Hamilton; *The Human Intellect*, by Prof. N. Porter, D.D.

IX. *Rhetoric*:—Blair's *Lectures*; *Sacred Rhetoric*, by Prof. H. J. Ripley; *Rhetoric made Entertaining*, by J. W. V. Macbeth.

X. *General History*:—A *Manual of Ancient History*, by L. Shmitz, D.D.; *History of England* (The Student's Hume); Gibbon's *Decline and Fall of the Roman Empire*; Rollin's *Ancient History*.

XI. *Church Discipline*:—*Bible Christian Digest*.

N.B.—An average per centage of 40 shall be required to pass the student, and it is to be distinctly understood that the student shall take up all the branches in the course of study year by year, in order to pass from one year to another.





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